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10. O. 373⁶

THE
HISTORY
OF
MASONIC PERSECUTION

IN
DIFFERENT QUARTERS OF THE GLOBE,

BY
VARIOUS AUTHORS.

WITH AN
INTRODUCTORY ESSAY

ON THE
USAGES AND CUSTOMS OF SYMBOLICAL MASONRY IN
THE EIGHTEENTH CENTURY,

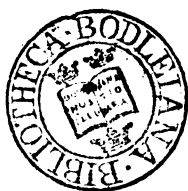
And Copious Notes,

BY
THE REV. GEORGE OLIVER, D. D.,
P. D. G. M. OF THE G. L. OF MASSACHUSETTS, ETC. ETC. ETC.

Ab ipso
Ducit opes animumque ferro.
HOR.

LONDON:
RICHARD SPENCER, 314, HIGH HOLBORN.

MDCCCXLVII.



PRINTED BY WILLIAM WILCOCKSON, ROLLS BUILDINGS, FETTER LANE.

THE
GOLDEN REMAINS
OF THE
EARLY MASONIC WRITERS;
DISPLAYING
THE ONWARD PROGRESS OF THE ORDER,
NOTWITHSTANDING THE IMPEDIMENTS WHICH HAVE BEEN RAISED UP,
AT DIFFERENT PERIODS AND IN VARIOUS COUNTRIES, TO OBSTRUCT
ITS GENIAL OPERATION AND DESTROY ITS EXISTENCE;
WITH
AN INTRODUCTORY ESSAY AND EXPLANATORY NOTES,
BY
THE REV. G. OLIVER, D.D.,

AUTHOR OF
"THE HISTORICAL LANDMARKS," "THE HISTORY OF INITIATION," "ANTIQUITIES
OF FREEMASONRY," "STAR IN THE EAST," ETC. ETC. ETC.
PAST D. G. M. OF THE GRAND LODGE OF MASSACHUSETTS, U.S.
AND PAST D. P. G. M. FOR LINCOLNSHIRE.
HONORARY MEMBER OF THE BANK OF ENGLAND LODGE, LONDON; THE SHAKESPEARE
LODGE, WARWICK; THE FIRST LODGE OF LIGHT, BIRMINGHAM; THE ST.
PETER'S LODGE, WOLVERHAMPTON; THE WITHAM LODGE, LINCOLN;
THE ST. PETER'S LODGE, PETERBOROUGH; LIGHT OF THE NORTH
LODGE, LONDONDERRY; ROYAL STANDARD LODGE, KIDDER-
MINSTER; LODGE RISING STAR OF WESTERN INDIA,
BOMBAY; ST. GEORGE'S LODGE, MONTREAL,
ETC. ETC. ETC.

VOL. III.

MASONIC PERSECUTIONS.

"I here present thee with a hive of bees, laden some with wax, and some with honey."

QUARLES.
"In winter you may reade them ad ignem, by the fireside, and in summer ad umbram,
under some shadie tree; and therewith passe away the tedious howres."—SALTONSTALL.

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MASONIC PERSECUTION.

INTRODUCTORY ESSAY

ON THE USAGES AND CUSTOMS OF SYMBOLICAL MASONRY
IN THE EIGHTEENTH CENTURY.

BY THE EDITOR.

“ The Scalds exclaim, with miserable frown,¹
Masons repair? they'd sooner pull it down.
A set of ranting, roaring, rumbling fellows,
Who meet to sing old rose and burn the bellows.
Champagne and claret, dozens in a jerk,
And then they say how hard they've been at work.
Next for the secret of their own wise making,
Hiram and Boaz, and Grand Master Jachin!
Poker and tongs! the sign! the word! the stroke!
'Tis all a nothing, and 'tis all a joke.
Nonsense on nonsense! let them storm and rail,
Here's the whole history of their mop and pail;
For 'tis the sense of more than half the town,
Their secret is—a bottle at the Crown!”

MASONIC PROLOGUE.

“ You shall not go out to drink by night, or if occasion doe
happen that you must goe, you shall not stay till past eight of the
clock, having some of your fellowes, or one at the least, to beare

¹ See *Masonic Institutes*, p. 7.

you witness of the honest place you were in, and your good behaviour, to avoid scandall.”—ANCIENT CHARGES.

“I wish the reader to take notice, that in writing of this book, I have made myself a recreation of a recreation; and that it might prove so to him, and not read dull and tediously, I have in several places mixed (not any scurrility, but) some innocent harmless mirth; of which, if thou be a severe sour complexioned man, then I here disallow thee to be a competent judge; for divines say, There are offences given, and offences not given, but taken.”—IZAACK WALTON.

FROM the habits and usages of any society or body of men may be gathered a tolerably correct idea of their relative qualities, and the tendency such an association possesses to promote the happiness and prosperity of its members. The eighteenth century was distinguished by the existence of numerous local institutions, which periodically congregated together different classes of society, for divers purposes, the chief of which appears to have been the amusement of a vacant hour, when the business of the day was ended. Few of these ephemeral societies aimed at a higher flight. Some met weekly, while the members of others assembled every evening. Each profession and calling had its club, and in large towns the trade of every street was not without its means of thus killing the evening hour.

Such societies embraced every class of persons, from the noble to the beggar; and, whatever might be a man's character or disposition, he would find in London a club that would square with his ideas. If he were a tall man, the tall club was ready to receive him; if short, he would soon find a club of dwarfs; if musically inclined, the harmonic club was

at hand ; was he fond of late hours, he joined the owl club ; if of convivial habits, he would find a free and easy in every street ;² if warlike, he sought out the lumber troopers ;³ if a buck of the first water, he joined the club of choice spirits ; and if sober and quiet, the humdrum. If nature had favoured him with a gigantic proboscis, an unsightly protuberance on his shoulders, or any other striking personal peculiarity, he would have no difficulty in finding a society to keep him in countenance.

One great characteristic of the age may be named

² A celebrated tavern, called the Coal Hole, was famous for midnight gossiping. Here the most celebrated comedians entertained their private friends in a series of convivialities after they had delighted the town. Here, too, certain painters, poets, sculptors, musicians, and other ingenious men, who preferred late hours, a smoky room, and hilarity, to the sober comforts of domestic life, wasted the night in glorious independence, fearless of the frowns, and tears, and curtain lectures which might await them at home.

³ The Lumber Troop is still in being, and is held at "the Falcon," Fetter Lane. Grant says that there have been many members of distinction in the ancient Lumber Troop, who have, in most cases, joined it from a pure love of fun. Prince George of Denmark, the consort of Queen Anne, was a Lumber Trooper, and so was Hogarth, the prince of humourous painters. In fact Hogarth joined the Troop with the view of forwarding his professional business. Some of his best subjects were selected from 'Troop Hall. John Harrison, of Bell Yard, Temple Bar, an eccentric personage, who kept a tobacco shop, and went to all the meetings of the Troop with his pockets stuffed with tobacco, which he sold in retail to the Troopers, is supposed to be the character whom Hogarth represents in his *Modern Midnight Conversation*, as leaning over the parson when challenged to drink a particular toast.

—there were no temperance societies; and the name of a teetotalter was unknown. All these associations had one common purpose,—they were equally addicted to drinking and smoking, and seldom parted sober; for their usual motto was, “Another pot, and then! What then? ANOTHER!”⁴

A few of these institutions, however, must be exempted from this sweeping censure. The kit-cat, the beef-steak, the literary club, and others, were frequented by the nobility and gentry, and though they indulged in convivialities which would not be tolerated in our more temperate days,⁵ it

⁴ Even in this state, instances are on record where drunkards were more sensible than those who were sober. The following anecdote is told of a poor woman, who, labouring under temporary derangement, hung herself in her own house. As soon as her husband was aware of her situation, he set off in search of a medical man, leaving his wife suspended by the neck, and giving strict injunction that she should not be meddled with till he came back. In consequence of the alarm, a number of persons were collected together, amongst whom was a man more than half seas over. He bawled out “Why don’t you cut the woman down?” When several females immediately replied, “You drunken brute, would you put a finger on her when her good man is gone for the doctor?” The toper nevertheless cut her down, but too late to save her life.

⁵ Even Erasmus, according to Fuller, (*Hist. Cam.* p. 87) when he resided at Queen’s College, Cambridge, often complained of the thin potations of that seminary. “The ale,” he said, “was raw, small, and windy.” Erasmus seems to have been attached to good wine, and to have been at first ill-satisfied with his fare at Cambridge. He tells his friend (*Epist.* viii. p. 16) that he did not intend to remain long at Queen’s College; that he did not like the ale, and the wine to be procured there was not much more to his taste; and he ends by requesting him to send him a

would be too much to say that the members of these aristocratic societies never exceeded the bounds of decorum. But the truth and beauty of a picture consists in the development of shade as well as light and colouring; as in the Roman paintings, the vices were placed beside the virtues, that the latter might appear more brilliant by the contrast; and therefore it must be admitted that, like the frequenters of the lower clubs, they would sometimes extend their potations to a point which made them rather unsteady in their movements,⁶ yet, as this was an exception to a rule, it became a source

cask of the best Greek wine that could be procured in London. His friend procured him a constant supply; but on one occasion, when Erasmus had drank out one barrel before the other arrived, as a bit of a hint, he returned the empty cask, with a note to the following effect, "I return your cask, which I have kept by me empty rather a long time, that I might at least have the pleasure of enjoying the smell of Greek wine." Fuller further certifies that in his own time the scholars had the same complaint, and he assigns this reason for it,—“the brewers, having prescription on their side for a long time, little amended it.”

⁶ What would our fastidious teetotalers say to the following eulogium on brandy by a reverend prelate—Theoricus Episcopus Hermenensis in Romanula juxta Bononiam? He recommends it to be taken before meat as well as after, because it “sloweth age, it strengtheneth youth, it helpeth digestion, it cutteth phlegm, it abandoneth melancholy, it relisheth the heart, it lighteneth the mind, it quickeneth the spirits, it cureth the hydropsy, it healeth the strangulary, it pounceth the stone, it expelleth gravel, it puffeth away all ventosity, it keepeth and preserveth the head from whirling, the eyes from dazzling, the tongue from lisping, the mouth from maffling, the teeth from chattering, and the throat from rattling; it keepeth the weason from stifling, the stomach from wambling, and the heart from swelling; the belly from

rather of merriment and good-humoured raillery, than of regret ; although Prior says,

“ ———— ’Twas rage, ’twas noise ;
An airy scene of transitory joys ;
To the late revel and protracted feast,
Wild dreams succeeded, and disordered rest.”⁷

But in that age Bacchus was the lord of the ascendant, and all classes of society were but too happy to offer sacrifice to him. In my younger

wirtching, the guts from rumbling, the hands from shivering, the veins from crampling, the bones from aching, and the marrow from soking.”

⁷ The grave Dr. Johnson was a club man, but he studiously avoided a personal exposure. He said, “when I drink wine, I scorn to drink it when in company. I have drunk many a bottle by myself ; in the first place, because I had need of it to raise my spirits ; in the second place, because I would have nobody to witness its effects upon me.” (Boswell, vol. iii. p. 39. Ed. 1820). Boswell however tells us that at an earlier period he was a gourmand, and sometimes drank a bottle of port after supper at the Mitre. “We had a good supper,” says he, “and port wine, of which he then drank a bottle.” (Ibid, vol. i. p. 396). Indeed, Johnson himself was heard to say, “some people have a foolish way of not minding, or not pretending to mind, what they eat. For my part, I mind my belly very studiously, and very carefully ; for I look upon it, that he who does not mind his belly will hardly mind anything else.” “I never knew,” adds Boswell, “any man who relished good eating more than he did. When at table he was totally absorbed in the business of the moment ; his looks seemed rivetted to his plate ; nor would he say one word, or even pay the least attention to what was said by others, till he had satisfied his appetite ; which was so fierce, and indulged with such intenseness, that, while in the act of eating, the veins of his forehead swelled, and generally a strong perspiration was visible ; for Johnson, though he could be abstemious, was not a temperate man either in eating or drinking.” (Ibid, vol. i. p. 464).

days I have been witness to many illustrations of this propensity, which, I may also add, so far from being esteemed disgraceful, were considered meritorious, and he who could swallow the greatest quantity of wine was esteemed the most delectable companion, particularly if his bibulous superiority were accompanied with that universal letter of recommendation the capacity to sing a good song.

There was, however one society in that period, which, if it did indulge its members with the enjoyment of decent refreshment, had a standing law which provided against all excess; declaring that "they ought to be moral men, good husbands, good parents, good sons, and good neighbours; not staying too long from home, *and avoiding all excess.*" This society was Freemasonry; the exclusive character of which excited the envy of all other periodical assemblies of convivial men; and produced a series of objections, which have been embodied in the Motto to this Essay, which forms part of a prologue written in the year 1765. Freemasonry was said by these captious individuals to be a mere convivial society;⁸ and the existing clubs and coteries which

⁸ We will give the defamer every latitude he desires, and for a moment admit that Masons did enjoy themselves at their public festivals. Were they alone in the practice of good living? Read the following document, which is a detail of the provisions that were consumed at a single episcopal dinner, holden at York in the sixth year of Edward IV., and say no more that Masons were either gourmands or drunkards. It included 300 quarters of wheat, 300 *tuns of ale*, 100 *tuns of wine*, a *pipe of hipocras*, 104 oxen, 6 wild bulls, 1000 sheep, 304 calves, as many porks, 400

embraced the common design of mutual entertainment by the song, the toast, the merry tale, and the cheerful glass, without any pretensions of a superior character, were piqued and annoyed at the assumption of superior privileges which distinguished the masonic fraternity; and therefore they vented their indignation and spleen by ridicule and contumely.⁹ It cannot be supposed that the above charges were invented by the Mason who wrote the lines. The passage was merely introduced into the prologue to show how perfectly ridiculous and unfounded they were, and how much they were despised by the fraternity at large. The opinions existed notwithstanding in all their force, and their operation was boundless amongst those who were determined to use every effort to cry the institution down.

But the members of our sacred order met together for other purposes than those of conviviality, although moderate refreshment was not denied at the termination of the grave labours of the lodge,

swans, 2000 geese, 1000 capons, 2000 pigs, 400 plovers, 100 dozen quails, 200 dozen ruffs and rees, 104 peacocks, 4000 mallards, 200 cranes, 200 kids, 2000 chickens, 4000 pigeons, 4000 rabbits, 200 bitterns, 400 herons, 200 pheasants, 500 partridges, 400 woodcocks, 100 curleus, 1000 egrittes, 500 bucks and more, 4000 cold venison pasties, 1500 hot venison pasties, 1000 parted dishes of jelly, 3000 plain ditto, 4000 tarts, 3000 cold custards, 2000 hot custards, 600 pikes, 800 breams, 12 porpoises and seals; with salmon, sturgeon, whittings, eels, mackerel, barbels, trouts, lampreys, turbot, brill, ling, tench, crabs, lobsters, &c., &c., in unnumbered abundance; and spices, sugared delicacies, and wafers, "plentie." (See Leland's Collect. vol. vi. p. 2).

⁹ See Masonic Institutes, p. 8.

when the brethren responded to a call from the south. The objects which were avowedly pursued in the lodge, were the study and investigation of science; mutually communicating lessons of morality, and practising the exercise of brotherly love, that the fabled reign of Astræa might be restored, and truth and justice prevail in the lodge, and from thence be extended to society in general.

“—————Nec verba minacia fixo
 Ære legebantur; nec supplex turba timebant
 Judicis ora sui; sed erant sine judice tuti.”—OVID.

The world gave Freemasonry credit for some other usages, of which the brethren were perfectly innocent; but they were too gross to excite even a momentary annoyance. They were charged with the practice of forbidden arts; as, for instance, “raising the devil in a circle;”¹⁰ although the use they made of his infernal majesty does not appear; but from hints scattered about in other places we may surmise that it was for the purposes of divination, the discovery of hidden treasures, and other illegal designs, which were more openly avowed in the innovations of continental Masonry. We find mention made of “a red hot poker” being used to inflict an indelible mark of initiation on the unfortunate candidate,—“the shirt of an apprentice,” and some other absurdities, which it will be unnecessary to name,¹¹ because there are no persons at the present day so weak as to believe that

¹⁰ See Euclid's letter in Anderson's Const. Ed. 1738, p. 227.

¹¹ Scots' Mag. 1755, p. 133.

we practice magic, divination, or alchymy, at our private meetings;¹² although the charge was revived in 1824 by a writer in the London Magazine, who contends that the Rosicrucians and the Freemasons are one and the same body; that the former being "alchymists, cabalists, and dealers in the black art," it was evidently intended to be understood that the Freemasons of the present day use the same delusive practices.

These absurd charges, however, were widely disseminated and implicitly believed in the eighteenth century, and several books were written to prove their truth.¹³ And one enthusiastic anti-mason

¹² These practises in the eighteenth century do not appear to have been considered disreputable. Weishaupt, the founder of Illuminism, boasts of them as so many proofs of his virtuous character. He says, "I have gone through the whole circle of human enquiry. I have exorcised spirits, raised ghosts, discovered treasures, interrogated the cabala—*hatte Loto gespielt*—I have never transmuted metals. The tenor of my life has been the opposite of everything that is vile; and no man can lay anything to my charge."

¹³ The author of the Freemasons' Lexicon, however, asserts that on the continent, until the year 1780, there were to be found here and there Freemasons' lodges, in which alchymy was practised. Although it never formed any part of the science, yet there were a few men to be found, and amongst them Freemasons, who employed themselves as alchymists; who, if they could not make gold in the crucible, knew how to make it, in considerable quantities, out of their credulous dupes. A Freemason is directed to study the wonderful and stupendous works of nature; not that he may be enabled to make gold, but that he may prepare himself, by comparing the beautiful effects produced by apparently the most simple means in the hands of nature, to duly reverence, worship, and adore, nature's God. Notwithstanding the rapid

went so far as to introduce them into a sermon, which he published, under the forbidding title of "Masonry the way to Hell; a sermon wherein is clearly proved, both from reason and from scripture, that all who profess the mysteries are in a state of damnation." Such assertions, how wild and unreasonable soever they may now appear, found believers, and would constitute a powerful obstacle to prevent Freemasonry from being considered the instrument of unalloyed good.

Any trifling irregularities amongst the brethren would tend to give effect to the defamatory reports which were circulated against the institution; for if individuals could be found who could indulge in excesses foreign to their masonic duty in the lodge, they would not pay very great respect to it beyond the walls; and hence the most injurious surmises would find confirmation in the indiscretions of these semi-masons. If they slighted that ancient charge which directed them to be "cautious in their words, carriage, and motions, that the most penetrating stranger may not be able to discover what is not proper to be intimated;"¹⁴ in particular circles Masonry

strides towards perfection which modern chemistry has made, it is yet far from being able to trace the manner in which nature composes the various metals, to trace their growth and their produce, until they are converted into gold or silver, and thus to be able to imitate the process. The labours of the alchymist are therefore nothing but a blind groping in utter darkness; and he is entangled in a labyrinth of ignorance, delusion, and deception, from which he does not know how to extricate himself.

¹⁴ Anderson's Const. p. 148, Ed. 1738.

would become, as we know it very frequently did, a by-word and a reproach. We will examine how far the Masonry of that day deserved such a stigma.

The lodge was designated as "a place where Masons meet to work." Hence the assembly or duly organized body of Masons is called a lodge; just as the word church is expressive both of the congregation and of the place of worship."¹⁵ The first lodge lesson therefore which was taught applied to "God and religion," that the brethren might never for a moment forget that the masonic society did not tolerate atheism or infidelity, but expected that its members, as Christians, would comply with the usages of the Christian church, as established in this country.¹⁶ But no disquisitions were allowed to be introduced respecting peculiar opinions or forms of worship; because Freemasonry, being a cosmopolitical order, and including Jews and Mahometans as well as Christians, the brethren were charged "to adhere to that religion in which all men agree, leaving each brother to his own particular opinions."

The term G. A. O. T. U. is used amongst Masons for this great and glorious being, designated by the letter G., that it may be applied by every brother to the object of his adoration; for none can be

¹⁵ Anderson's Const. p. 144, Ed. 1738.

¹⁶ "In ancient times the Christian Masons were charged to comply with the Christian usages of each country where they travelled or worked." (Ancient Charge i., approved by Grand Lodge in 1722).

admitted into the order of Freemasonry who do not acknowledge, as their sole trust and stay, one supreme deity, the creator of heaven and earth. The Jew and the Mahometan, therefore, apply T. G. A. O. T. U. to God the Creator, as worshipped in their respective systems of religion; but the English Masons of the last century, lest any mistake should arise amongst the brethren on this important point, explained the title to mean "Him that was taken up to the topmost pinnacle of the temple,"¹⁷ or Jesus Christ, the divine author of the Christian religion, in conformity with the doctrine of St. Paul, and other apostles of christianity.¹⁸

After inculcating that it is the business of a Mason to perform punctually his duty to God, "never mentioning His name but with the reverential awe which becomes a creature to bear to his Creator, and to look upon Him always as the summum bonum which we came into the world to enjoy;"¹⁹ the brethren were taught their duty to their neighbour and themselves; and then it was impressed upon them that "a Mason is a peaceable subject, and never to be concerned in plots against the state, nor disrespectful to the inferior magistrates."²⁰ But these recommendations were not to be considered as an excuse for the introduction of

¹⁷ The ancient Lectures.

¹⁸ 1 Cor. viii. 6. Ephes. iii. 9. Col. i. 16. Heb. i. 10. 2 Pet. iii. 5. See also Prov. viii. 12 to 26. John i. 3.

¹⁹ From a Charge used before 1730.

²⁰ Ancient Charges, ii.

political disquisitions, which were absolutely prohibited. Thus the old Gothic constitutions provided that "no quarrels about nations, families, religions, or politics, must be brought within the door of the lodge; for, as Masons, we are of the oldest catholic religion, and of all nations upon the square, level, and plumb; and like our predecessors, in all ages, we are resolved against political disputes, as contrary to the peace and welfare of the lodge."²¹ And in the method of opening the lodge, as used at that period, it was distinctly proclaimed that "all religious and political disputes were forbidden under a heavy penalty." It would be well if this form were restored.

A candidate for initiation was required to be "freeborn, or no bondman, of mature age, and of good report, hail and sound, not deformed or dismembered at the time of his making. But no woman, no eunuch; the son of honest parents, a perfect youth, *without maim or defect in his body*, and capable of learning the mysteries of the art."²² And it was further provided by the then existing laws, that no one should be admitted under the age of twenty-five years,²³ except he be a Lewis;²⁴ nor

²¹ Ancient Charges, vi.

²² Ancient Charges, iii. iv.

²³ By the laws of Prussia, says the author of the Freemasons' Lexicon, no native of that country can be initiated under twenty-five years of age, even at the present day; and the lodges are allowed to make no exceptions to this rule, except to travellers from foreign countries. The lodges in other nations, which are held under warrants from the three Prussian Grand Lodges, are

without the unanimous consent of all the members of that lodge then present when the candidate is proposed and when their consent is formally asked by the Master.²⁵ In those times the balloting box was unknown, for the decision was expected to be unanimous. It was provided by the primitive regulations of the Grand Lodge, in 1717, that the brethren should give their consent "in their own prudent way, either virtually or in form, but with unanimity. Nor is this inherent privilege subject to a dispensation ; because the members of a particular lodge are the best judges of it ; and because

not bound by this law ; but should a young Prussian be initiated abroad, and return to his native country before he has attained his twenty-fifth year, he is not permitted to visit a lodge until that age is fully completed.

²⁴ The masonic explanation of this term is equally simple and pleasing. It was given to the son of a Master Mason, and placed amongst our emblems about the middle of the last century. In operative architecture it is an instrument used to support heavy stones which are to be raised to the highest parts of a building. In like manner, when a Master Mason passes into the vale of years, and becomes incapable of active exertion, he is supported, succoured, and nourished by his son, the Lewis, who is able and willing to bear, in his father's stead, the burden and heat of the day.

²⁵ Old regulations, Article 6. On the continent the candidate underwent many strict examinations, which are dispensed with in this country. *Ces epreuves seront toujours terminées par celles de l'eau, du feu, du calice amer, &c. ; accompagnées d'explications courtes et lumineuses qui démontrent aux Recipiend . . . que nous ne faisons rien que de conforme aux cérémonies de tous les peuples, &c., &c., vous concluez de là qu'un homme sans instruction, sans capacité et sans bonnes qualités, ne sera point reçu Mag . . .*

if a turbulent member should be imposed on them, it might spoil the harmony or hinder the freedom of their communication, or even break and disperse the lodge, which ought to be avoided by all true and faithful brothers."

On this subject Noorthouck has some judicious remarks, which I subjoin, in illustration of this important subject. "There is no violation of truth in affirming, that, in London especially, (A. D. 1784) propositions for initiation into Masonry, are often too easily, if not too eagerly received, on the bare general recommendation of the proposer, and payment of the customary fees. But if character and circumstances were cautiously weighed in the qualification of candidates, though the society might not be quite so numerous, the members of it would in proportion be more respectable, both as men and as Masons. Charity is a leading feature in the masonic character; we deem ourselves bound to assist a distressed brother to the utmost of our power; but surely this humane obligation does not extend to receiving men amongst us whose imprudence and precarious circumstances obviously tend to reduce them to be objects of charity. Nothing is more common than for giddy young men, just entering into life, to join the society with the mere sinister view of extending their connections. Such men dissipate their time, money, and attention, in running about from one lodge to another, where they rather aim to distinguish themselves in the licentious character of jolly companions, than in the more

discreet one of steady good masons; and finally close their masonic career by loading the table in the committee-room with petitions for charity. The number of these applications reduces our benefactions to such scanty portions, that instead of being of effectual service in extricating men from the occasional difficulties of life, they seldom exceed instant supply of pressing necessities, without reaching the cause of those necessities; whereas were the brethren more select, fewer distresses would come before them, those which did come would be deserving of relief, and might obtain it with a liberal hand.

“Once more; the fraternity of Masons being every where distinguished by the kind reception and friendly assistance of strange brethren on their journeys, or on their arrival to settle among them, gives rise to another abuse, teeming with evil effects. A man on the point of removing to a distant country, recollects that the certificate of being a Mason will be a convenient general letter of recommendation; he accordingly gets himself proposed, through a second, third, or fourth hand, and must be hurried through all the degrees in one evening, because he is to set off early in the morning. Thus, by trusting to a vague recommendation, a lodge prostitutes the institution for a paltry fee; vests an utter stranger with a character he knows nothing of, and furnishes him with a credential, empowering him, should he be basely disposed, to abuse the generous confidence of the brethren wherever he goes; to the injury of

worthy men who may afterwards travel the same road. Such hasty compliances with interested views ought not, therefore, to be heedlessly countenanced."²⁶

The candidate, at his initiation, was expected "decently to clothe the lodge," which appears to have included not only new aprons and gloves, but also the necessary and usual refreshment.²⁷ The proper clothing of the brethren at that period was a plain white apron and gloves,²⁸ and the jewels were

²⁶ Const. 1784, p. 393.

²⁷ In an old Minute Book, belonging to the Witham lodge at Lincoln, we find, under date 2nd of January, 1732, a minute of this custom. "It was proposed by our R. W. Master that Sir Christopher Hales, Bart., be voted a member of this society, who, being well recommended, the same was agreed to, on Bro. Thomas Becke undertaking to pay the usual sum of five-guineas for and on behalf of our said brother elect. And in regard that our R. W. M. was going to London, in a few days, it was agreed that William Carter, Esq., together with the said Sir Christopher Hales, should be initiated the same evening; which was done accordingly with due solemnity; when our R. W. M. gave an elegant charge: and in respect to our new brother it was further agreed to clothe and entertain the lodge. Paid for gloves and aprons, 2*l.* 17*s.*; expended 2*l.* 3*s.* 1*d.*"

²⁸ The Masons on the continent of Europe had a custom to give the candidate, at his initiation, a pair of lady's gloves, with the command to present them to his wife, or to any lady whom he may be desirous of espousing. The gloves are white, not only to show the purity of our respect and love for the female sex, but to serve also as an inducement to the wife or betrothed of a Freemason to act with circumspection in her journey through life. It is considered that these initiation gloves are an apt and important present for a young man to make to his bride on the wedding day, and they ought to be prized by her as a most valuable ornament.

suspended from white ribbons. The officers of the Grand Lodge did not deviate from this primitive practice till the year 1731, when it was considered decorous for the Grand Officers to be distinguished by some token from which their dignity might be easily recognized. It appears also that some of the brethren had introduced decorations that were unsanctioned by the laws, and therefore it was ordered by the Grand Lodge, March 17, 1731, that, "to cure some irregularities, none but the Grand Master, his Deputy and Wardens, (who are the only Grand Officers) shall wear their jewels in gold pendant to blue ribbons about their necks, and white leather aprons with blue silk; which sort of aprons may be also worn by former Grand Officers. Masters and Wardens of particular lodges may line their white leather aprons with white silk, and may hang their jewel to white ribbons about their necks."²⁹ From the above regulation of the Grand Lodge, probably originated the name of Blue, as applied to symbolical Masonry. Blue is the colour of truth or fidelity; and it is a remarkable fact that no brother has ever doubted the genuineness or antiquity of the three blue degrees; while the supplementary degrees are most of them of modern construction. This colour is justly prized amongst Freemasons; for the more they are clothed in the mantle of truth, the greater will be their progress in real knowledge. Azure and gold are ornaments of

²⁹ Minutes of Grand Lodge, 17th March, 1731.

the greatest value. The unchangeable heavens are blue or azure, and their golden ornaments are the sun, the moon, and the stars.³⁰

The above clothing continued to be used by the constitutional Masons till the beginning of the present century; and the first lodge over which the writer of this Essay presided, in 1810, had its jewels suspended from white ribbons, and the brethren were clothed in undecorated aprons. The section called *ancient* Masons departed from this primitive custom earlier, and introduced blue ribbons with chains of silver, and aprons decorated with masonic devices painted on the leather, and blue edgings and fringes, before the conclusion of the last century.³¹ After the Union, in 1813, the clothing, insignia, and decorations, which are now used, were enjoined by authority, for the purpose of “establishing perfect uniformity throughout the whole craft.”

The labour of the lodge at that period may be somewhat difficult to describe. It could not be exclusively confined to a repetition of the masonic

³⁰ Freemasons' Lexicon—Blau.

³¹ I once visited an *ancient* lodge, and found the officers and brethren clothed in aprons variously diversified, according to the taste of the wearer, and consequently there was no uniformity—there were not two alike; although they had a law which passed their Grand Lodge in 1772, stating that “it having been represented to the Grand Lodge, that several brethren had lately appeared in public with gold lace and fringe, together with many devices on their aprons, &c., which was thought inconsistent with the dignity, propriety, and ancient custom of the craft—It was

catechism, because that was too brief and technical to be permanently interesting, for the questions appertaining to the Master's part were only seven in number. A reverend brother of the last century says, that the labour of Masonry comprehended the whole circle of arts and sciences. He adds that "Freemasonry has been the depôt of learning in all former ages, and a focus combining every ray of genius in all climes of the earth. In foreign countries a lodge is styled an academy, and Masonry is considered as synonymous to Geometry, the science relating to the measurement of the earth, and emphatically referring to its creation; a liberal, or Freemason, signifying a friend and admirer, or a professor of the liberal sciences."

The Ahiman Rezon says that masonic labour consisted in the study of geometry; but an ancient MS., formerly in the Bodleian library at Oxford, the original of which is said to be in the handwriting of King Henry VI., extends these studies to "agriculture, architecture, astronomy, geometry, numbers, music, poetry, chemistry, government, and religion." In another place Masonry is defined to be "the skylle of nature, the underston dyng of the myghte that ys hereynne, and its sondrye werckynge; sonderlyche, the skylle of rectenynge, of waighes

Resolved and Ordered, that for the future no brethren, Grand Officers excepted, shall appear with gold lace, gold fringe, gold embroidery, or anything resembling gold, on their masonic clothing or ornaments." (Minutes of the Athol Grand Lodge, September 2, 1772).

and metynges, and the treu manere of façonnyng all thynges for mannes use, headlye, dwelyngs and buyldyngs of alle kindes, and al odher thynges that make gude to manne.”³² A masonic document of still greater antiquity says that “a loge of Masons taught all the seven liberal sciences, as joined under geometry, which teacheth met and measure, ponderation and weight of every thing in and upon the face of the whole earth ; for you know every craftsman works by measure ; he or she that buyeth or selleth, it is by weight and measure ; husbandmen, navigators, and painters, all of them use geometry ; for whether grammar, rhetoric, logic, or any other of the said sciences, can subsist without geometry, ergo, most worthy, laudable, and honourable.”³³

Some or all of the above, it is probable, together with the means of carrying into effect the charitable designs of the society, constituted the ordinary labour of the lodges of that period. It was an original law of Masonry, that each particular lodge may dispose of its own charity for poor brothers, according to its own by-laws. But at the Grand Lodge, 21st November, 1724, Brother Francis Scot, Earl of Dalkeith, afterwards the Duke of Buccleugh, the Past Grand Master, proposed that, in order to promote the charitable disposition of Freemasons, and to render it more extensively beneficial to the society, each lodge may make a certain collection, according to ability, to be put into a joint stock,

³² MS. temp. Henry VI.

³³ Harl. MS. B. M. vol. 1924.

lodged in the hands of a treasurer at every quarterly communication, for the relief of distressed brethren that shall be recommended by the contributing lodges to the Grand Officers from time to time. This motion being unanimously agreed to, formed the germ of our present glorious Fund of Benevolence.

Such was masonic labour down to the close of the century, when the authorized lectures, having been considerably extended, a series of legitimate pursuits were instituted, which might profitably occupy the attention of scientific brethren for an indefinite length of time. In these lectures the philosophy of Masonry began to be exemplified, and the world became apprized of the fact in the published works of Calcott and Hutchinson, each of whom had been the Master of his lodge, and having delivered from the chair a series of moral lectures on the chief references of the Order, afterwards printed them for the edification of the craft; and of Preston, who illustrated the ceremonies, and extended the history of the Order down to his own times. These writings contributed in a great degree to awaken the sympathies of the public, and to direct opinion into a pure and consistent channel of enquiry.

The symbols of Masonry formed a striking feature in the system, as it was practised in the eighteenth century. I have, however, no intention of entering on their explanation here, because I have heretofore treated at large on the subject.³⁴ Swift and others

³⁴ See the Signs and Symbols, and other of my works on Masonry.

attempted to turn the custom of symbolization into ridicule. Speaking of wisdom in his Tale of a Tub, he says, "the Grubæan sages have always chosen to convey their precepts and their arts shut up within the vehicles of types and symbols; which, having been perhaps more careful and curious in adorning than was altogether necessary, it has fared with these vehicles after the usual fate of coaches, overfinely painted and gilt, that the transitory gazers have so dazzled their eyes, and filled their imaginations with the outward lustres, as neither to regard or consider the person or the parts of the owner within. A misfortune we undergo with somewhat less reluctance because it has been common to us with Pythagoras, Æsop, Socratès, and other of our predecessors. However, that neither the world nor ourselves may any longer suffer by such misunderstandings, I have been prevailed on, after much importunity from my friends, to travel in a complete and laborious dissertation upon the prime productions of our society; which, besides their beautiful externals for the gratification of superficial readers, have darkly and deeply couched under them the most finished and refined systems of all sciences and arts; as I do not doubt to lay open by untwisting or unwinding, and either to draw up by exaltation, or display by incision."

This was a sly inuendo against the usages of Freemasonry in that day; for the illustration of architectural symbols had been revised and extended in the early days of the Grand Mastership of Sir C. Wren, and had doubtless excited public attention

when this phillippic was written. In the subsequent part of his life he was more personal and severe.³⁵ The excellence however of the symbolical system used by our brethren at the above period, was dilated on by masonic writers with pride, and appealed to as a triumphant illustration of its excellence. This drew out a host of imitators amongst the members of other societies; and even the great moralist, Dr. Johnson, the literary leviathan of the eighteenth century, did not disdain to profit by the example thus afforded him; and in one of his most popular papers he has adopted the symbolical style of Freemasonry; and on this model has given a series of hints for conversation, typified in the ingredients of a bowl of punch.³⁶

Of the equality amongst Masons much might be said. The old lectures taught that "the brethren are all equal by their creation, but much more so by the strength of their obligation."³⁷ The former

³⁵ See Masonic Institutes, p. 9.

³⁶ Idler, No. 34.

³⁷ The following illustration is sometimes delivered in the E. A P. lecture. "A king, in the lodge, is reminded that, although a crown may adorn the head, or a sceptre the hand, the blood in his veins is derived from the common parent of mankind, and is no better than that of his meanest subject. The statesman, the senator, and the artist, are there taught that, equally with others, they are exposed by nature to infirmity and disease, and that an unforeseen misfortune, or a disordered frame, may impair their faculties, and reduce them to a level with the meanest of their species. This consideration is a check to pride, and incites courtesy of behaviour. Men of inferior talents, who are not placed by fortune in such exalted stations, are instructed to regard

part of this illustration evidently refers to man as an animal, without reference to his mind ; because, in that respect, we are *not* equal by our creation ; for while some are formed with the brightest mental qualifications, others are rude and sensual, and some idiotic and without an idea. But this diversity is in some measure rectified by the O.B., because the old constitutions provided that none should be initiated who had any defect in body or mind, or who were incapable of learning the mysteries of the craft.³⁸ And Masons are not equal in rank even in the lodge, because some rule and govern while

their superiors with respect, when they behold them voluntarily divested of the external trappings of wordly grandeur, and condescending, in the badge of innocence and bond of friendship, to trace wisdom and to follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility ; wisdom is the channel by which virtue is directed and conveyed ; wisdom and virtue alone, mark distinction amongst Masons."

³⁸ It is provided by the present laws of Masonry, that no person shall be received as a candidate for initiation, except he be "a free man and his own master ; and, at the time of his initiation, be known to be in reputable circumstances. He should be a lover of the liberal arts and sciences, and have made some progress in one or other of them." (Const. of proposing members, s. 4). The following censure of the Grand Lodge on this point ought to be known ; for obvious reasons the name of the offending lodge is omitted. "It being remarked in the Grand Lodge that some of the brethren of the lodge No. —, were *unable to write*, inasmuch as their *marks* only were affixed against their names, and amongst them was the Junior Warden. As the above law declares such individuals ineligible for initiation, the Grand Master gave notice that he shall feel it a duty he owes to the craft to bring under the cognizance of the Grand Lodge, the conduct of any lodge which shall, in future, violate this wholesome and necessary law ; a

others submit and obey.³⁹ And therefore it was declared in the Gothic charges, in use during the last century, that "though all brothers and fellows are upon the level, yet Masonry divests no man of the honour due to him before he was made a Mason, or that shall become his due afterwards; nay, rather, it adds to his respect, teaching us to give honour to whom it is due, especially to a noble or eminent brother, whom we should distinguish from all of his rank and station, and serve him readily, according to our ability."

In what then does the equality of Masons consist?

breach of which, as it is declared in the preamble to the regulations for proposing members, shall subject the offending lodge to erasure. And the Grand Master will require his Provincial Grand Masters to warn the lodges under their respective superintendence, of this His Royal Highness's determination, and to report to him any instance which shall come to their knowledge of a disregard of the law in this respect." (Quarterly Com. 26th September, 1826).

³⁹ And this is the true principle on which human society hinges. Dr. Johnson, speaking of a lady who promulgated the doctrine of reducing all classes to the same level, used to relate the following anecdote. "One day, when I was at her house, I put on a very grave countenance, and said to her, Madam, I am now become a convert to your way of thinking. I am convinced that all mankind are upon an equal footing; and to give you an unquestionable proof that I am in earnest, here is a very sensible, civil, well-behaved fellow-citizen—your footman; I desire that he may be allowed to sit down and dine with us. I thus, sir, showed her the absurdity of the levelling doctrine. She has never liked me since. Sir, your levellers wish to level *down* as far as themselves, but they cannot bear levelling *up* to themselves. They would all have some people under them; why not then have some people above them?"

It consists in the capacity of doing good to each other, and to our fellow-creatures in general; of being equally zealous in the promotion of brotherly love in the lodge, of relief out of the lodge, and of truth always and everywhere. Such an equality is as honourable to the Order as it is beneficial to its members. When a whole society, extended over the entire universe, are united in the great design of promoting the benefit of their fellow-creatures, each individual exerting himself with equal zeal, according to his ability, they can scarcely fail of receiving the unqualified approbation of mankind. This then is the object of Freemasonry; and this is the equality of which they have just reason to be proud; because, while the humble brother makes no attempt to derogate from the temporal rank of his associates, he is still capable of rising to an equality with them in the practice of virtue.

I have been thus particular in frankly displaying the customs and usages of Freemasonry, for the purpose of showing the utter unreasonableness of those who have considered the Order to be a legitimate object of systematic persecution; and the following pages will show that, in all ages, men, high in authority, have been found who have affected to distrust its professions, as an apology for the denunciation of its members and the prohibition of its practice. It is probable, however, that its enemies have been actuated by envy, and the true reason of their opposition has been a determination that no secrets but their own should be tolerated. This has

been peculiarly the case in Spain, Portugal, and Italy; and, in more modern times, in India, Malta, and—*hinc illæ lachrymæ!*—our own dear sister island.

In Spain the Pope, so early as 1737, fulminated a furious decree against the Order; in which confiscation and death were denounced against all Freemasons. A few years later King Philip V. sentenced several Masons to the galleys for life, and some he punished with torture in the prisons of the Inquisition, and death by burning. In Portugal Freemasonry has also been scourged by religious intolerance; and the prisons of the inquisition re-echoed with the groans of those worthy men who were guilty of no crime but the practice of brotherly love. Italy was unfavourable to the spread of the liberal arts practised in connection with Freemasonry. In 1751 it was prohibited at Naples by Charles III. of Spain; and members of the craft were subjected to every kind of persecution through the intolerance of a pontifical church. The civil power was always at hand, ready to give effect to the fulminations of the priests, which was an unfortunate coalition for the unhappy Mason who was subjected to their authority. Venice had a lodge of Masons once, but it was abolished by the transportation of its members.

The modern persecutions of Freemasonry, to which I have ventured to devote a chapter in this Volume, are still less excusable; because, in the first place, the general spread of education and the

enlightenment of the mind in our own more happy times ought to have extinguished all jealousy and introduced a more liberal feeling than could be found at the beginning and middle of the last century ; added to which the science is better known, and its true principles more universally disseminated. The day is past for any great object to be accomplished by means of persecution ; and those who, at this distinguished era, still persist, in the face of a long experience of the utter hopelessness of the task, in their endeavours to extinguish Freemasonry by coercion, will find themselves in the condition so well expressed by Dr. Anderson, in the old Sword Bearer's song :

“ To all who Masonry despise
This counsel I bestow ;
Don't ridicule, if you are wise,
A secret you don't know.
*Yourselves you banter, but not it ;
You show your spleen, but not your wit.*”

CHAPTER I.

A DETECTION OF DR. PLOT'S ACCOUNT OF THE
FREEMASONS.

"A detractor is one of a more cunning and active envy, wherewith he gnaws not foolishly himself, but throws it abroad, and would have it blister others. He is commonly some weak pated fellow, and worse minded, yet is strangely ambitious to match others, not by mounting their worth, but bringing them down with his tongue to his own poorness. He is, indeed, like the red dragon that pursued the woman, for when he cannot overreach another, he opens his mouth and throws a flood after to drown him. You cannot anger him worse than to do well, and he hates you more bitterly for this, than if you had cheated him of his patrimony."—BISHOP EARLE.

WHAT could induce the sagacious Doctor to step so far out of his way, or to meddle with a matter so foreign to the purpose of a natural historian, may, at this distance of time, be a little difficult to determine;¹ but most certain it is, his rude and insipid conjectures and misrepresentations of the Freemasons, to whose foundation and history he was an

¹ It is highly probable that the learned Doctor had been led away by a publication, entitled "the Paradoxical Discourses of Fr. Mercur. von Helmont, concerning the Macrocosm and Microcosm of the greater and lesser World, and their union," which made its appearance while he was writing his book; and having found Freemasonry, as he says, very prevalent in Staffordshire,

absolute stranger, are not more false and groundless, than his conduct in that affair was base, insidious, and unworthy of any writer who had the least regard for truth; and, besides, it was ungrateful, because the bread he eat was furnished him by Mr. Ashmole, the greatest Mason of his day,² and who could, had the good Doctor been in the least inclined to receive it, have given him ample satisfaction, which will set this unbiassed history in a point of view, very little to the credit of the supple, and, as it will be found,

he took this publication for his guide, and repeating the arguments which he found there, he augmented their force by some vague lucubrations of his own. The uninitiated world entertained an opinion that the sublime productions of the ancient operative Masons had been effected by the agency of the devil, as tradition pronounced the temple of Solomon to be built by genii, and therefore they affected to believe the tale which Euclid so well ridiculed in his letter to Dr. Anderson (A. D. 1738), that "the Freemasons, in their lodges, raised the devil in a circle, and when they had done with him, laid him again with a noise or a hush, as they pleased." Dr. Plot, hearing these, and other wild and improbable stories, and, being very credulous, believed them, and thought, most probably, that he should be rendering a service to science by denouncing the Order, and endeavouring to refute its claims to public credence.

² This celebrated philosopher, who founded the museum at Oxford, of which Dr. Plot was at this time the keeper, was initiated at Warrington, in Lancashire, 16th October, 1646. The writer of his life says, this was "a favour esteemed so singular by the members, that kings themselves have not disdained to enter themselves of this society. From these derived the Adopted Masons, Accepted Masons, or Freemasons, who are known to one another all over the world by certain signals and watchwords known to them alone." In Bro. Ashmole's Diary are several notes of the meetings of lodges where he was present.

time-serving Dr. Plot.³ A small portion of gratitude for all the good things he had received at the hands of his master, should have prompted him to have cleared up, as far as he was able, the history of Alban, Amphibahus, and Prince Edwin, all enveloped with great obscurities in the histories of Britain, though clear and evident enough in the annals and traditions of Masonry; it may be presumed, he would have gained much more reputation and honour than he could ever hope to reap by these unjustifiable censures; either of which would have found him sufficient employment, and prevented his attempts to degrade a society, of whose story his own account marks him confessedly ignorant. As this society has been so very ancient as to rise beyond the reach of records, there need not be much wonder made, that a mixture of fable is found in its early history, about the time of their first establishment in this island;⁴ as the same defect is

³ The evidence of Dr. Plot is extremely valuable, because it proves beyond dispute, that the lodges of Masons were numerous in Staffordshire, and the ceremonies of initiation in full operation during the seventeenth century; which completely refutes the confident assertion of De Quincey, in the *London Magazine*, where he says, "I affirm as a fact, established upon historical research, that before the beginning of the seventeenth century, no traces are to be met with of the masonic Order. And I challenge any antiquarian to contradict me." However dogmatical this challenge may appear, it is utterly disproved and refuted by the above account of the Freemasons by Dr. Plot; and thus the tirade of this learned antiquary becomes subservient to prove the truth of that Order, which he took such pains to destroy.

⁴ In Rees's *Encyclopædia* we have the following account:—

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avowedly confessed by all historians concerning the ancient foundations in our own and other nations. I subjoin the passage entire :—

“ They have a custom in Staffordshire (says Dr. Plot) of admitting men into the society of Freemasons, that in the Morelands of this country seems to be of greater request than anywhere else, though I find the custom spread more or less all over the nation ; for here I found persons of the most eminent quality, that did not disdain to be of this fellowship ; nor, indeed, need they, were it of that antiquity and honour, that is pretended in a large parchment volume they have amongst them : containing the history and rules of the craft of Masonry, which is there deduced not only from sacred writ, but profane story ; particularly that it was brought into England by St. Amphibalus, and first communicated to St. Alban, who set down the charges of Masonry, and was made pay-master and governor of the king's works, and gave them charges and manners as St. Amphibalus had taught him : which were after confirmed by King Athelstan, whose youngest son Edwyn loved well Masonry,

“ Some have traced the origin of Masonry to the year 674, when the public buildings in the Gothic style were erected by men in companies, who called themselves Free, because they were at liberty to work in any part of the kingdom. Others have derived the institution of Freemasons from a combination among the Masons, not to work without an advance of wages, when they were summoned from several counties, by writs of Edward III. directed to the sheriffs, to assist in rebuilding and enlarging the castle, together with the church and chapel of St. George, at Windsor. Accordingly, it is said, that the Masons agreed on certain signs and tokens, by which they might know one another, and assist one another against being impressed, and not to work unless free, and on their own terms.”

took upon him the charges, and learned the manners, and obtained for them of his father a free charter. Whereupon he caused them to assemble at York, and to bring all the old books of their craft, and out of them ordained such charges and manners as they then thought fit: which charges in the said scrole, or parchment volume, are in part declared; and thus was the craft of Masonry grounded and confirmed in England. It is also there declared, that these charges and manners were after perused and approved by King Henry VI. and his council, both as to Masters and fellows of this right worshipful craft.⁵

“ Into which society, when they are admitted, they call a

⁵ Mr. Halliwell says, “in the Gentleman's Magazine for 1753, there is a reprint of a pamphlet, stated to have been published at Frankfort in the year 1748, in an octavo volume of twelve pages. It is entitled, ‘ Certayne Questions, with Awnsweres to the same, concernynge the Mystery of Magonrye, wryttene by the hande of Kynge Henrye the Sixthe of the name, and faythfullye copied by me, Johan Leylande, Antiquarius, by the command of his Highnesse,’ (probably Henry VIII.) It is singular that the circumstances attending its publication should have led no one to suspect its authenticity. I was at the pains of making a long search in the Bodleian Library, in the hopes of finding the original, but without success. In fact, there can be little doubt, that this celebrated and well known document is a forgery.” (Early Hist. of Freemasonry, p. 39.) These observations refer, it is presumed, to the “ Scrole or parchment volume,” above mentioned. Now, Dr. Plot published his History of Staffordshire in 1686, ten years before Mr. Locke's Letter was written, in which he copiously explains the document, and sixty years before it was printed at Frankfort; and, therefore, being in existence in the seventeenth century, it could not be a forgery of the eighteenth. I have recorded my opinion of this celebrated MS. in the Freemasons' Quarterly Review for 1840, p. 10, and therefore must refer the reader to that volume for further testimony, which it will be unnecessary to repeat in this place.

meeting (or lodge, as they term it in some places), which must consist at least of five or six of the ancients of the Order, whom the candidates present with gloves,⁶ and so likewise to their wives, and entertain with a collation, according to the custom of the place: this ended, they proceed to the admission of them, which chiefly consists in the communication of certain secret signs, whereby they are known to one another all over the nation, by which means they have maintenance whither ever they travel; for if any man appear, though altogether unknown, that can show any of these signs to a fellow of the society, whom they otherwise call an Accepted Mason, he is obliged presently to come to him, from what company or place soever he be in: nay, though from the top of a steeple, what hazard or inconvenience soever he run, to know his pleasure, and assist him; viz., if he want work, he is bound to find him some; or if he cannot do that, to give him money, or otherwise support him till work can be had, which is one of their articles;⁷ and it is another, that they advise the masters they work for, according to the best of their skill, acquainting them with the goodness or badness of their materials; and if they be any way out in the contrivance of the buildings, modestly to rectify them in it, that Masonry be not dishonoured; and many such like that are commonly known; but some others they have (to which they are sworn, after their fashion) that none know but

* This custom has been laid aside in our modern lodges, but is still used on the continent of Europe.

⁷ Here we have an excellent description of the usages and charges practised by our brethren in the seventeenth century; from which we may learn that the Masonry of that period varied very little in the ceremonial from the customs still prevalent amongst ourselves; and this will be a standing proof of the unchangeable nature of the Order.

themselves, which I have reason to suspect are much worse than these, perhaps as bad as this history of the craft itself; than which there is nothing I ever met with more false or incoherent.⁸

“ For not to mention that St. Amphibalus, by judicious persons, is thought rather to be the cloak than master of St. Alban; or how unlikely it is that St. Alban himself in such a barbarous age, and in times of persecution, should be supervisor of any works; it is plain that King Athelstan was never married, or ever had so much as any natural issue (unless we give way to the fabulous history of Guy Earl of Warwick, whose eldest son, Reynburn, is said, indeed, to have been married to Leoneat, the supposed daughter of Athelstan, which will not serve the turn neither), much less ever had he a lawful son Edwyn, of whom I find not the least umbrage in history. He had, indeed, a brother of that name, of whom he was so jealous, though very young when he came to the crown, that he sent him to sea in a pinnace, without tackle or oar, only in company with a page, that his death might be imputed to the waves, and not to him; whence the young prince, not able to master his passions, cast himself headlong into the sea, and there died. Who how unlikely to learn their manners; to get them a charter; or call them together at York, let the reader judge.

“ Yet more improbable it is still, that Henry VI. and his council, should ever peruse or approve their charges

* How the erudite Doctor could make up his mind to pass this sweeping censure on the fraternity, after having just given them credit for some of the best feelings of humanity and religion, I am at a loss to conjecture. He must have been under some more evil influence than appears on the surface, or he could not have praised and condemned the Order in the same sentence.

and manners, and so confirm these right worshipful Masters and fellows, as they are called in the scrole; for in the third year of his reign, when he could not be four years old, I find an Act of Parliament quite abolishing this society: it being therein ordained, that no congregations and confederacies should be made by Masons, in their general chapters and assemblies, whereby the good course and effect of the statutes of labourers were violated and broken in subversion of law; and that those who caused such chapters or congregations to be holden, should be adjudged felons; and those Masons that came to them should be punished by imprisonment, and make fine and ransom, at the king's will. So very much out was the compiler of this history of the craft of Masonry, and so little skill had he in our chronicles and laws. Which statute, though repealed by a subsequent act in the fifth of Elizabeth, whereby servants and labourers are compelled to serve, and their wages limited; and all masters made punished for giving more wages than what is taxed by the justices, and the servants if they take it, &c; yet this act too being but little observed, it is still to be feared these chapters of Freemasons do as much mischief as before, which, if one may estimate by the penalty, was anciently so great, that perhaps it might be useful to examine them now." (Natural History of Staffordshire, c. viii. pp. 316, 317, 318.)

St. Alban, the first person honoured with the Doctor's candid suggestions, is famous for being the first Christian who suffered martyrdom in this island; and also for being the first Master-general, Surveyor or Grand Master of Masons, as is set forth in an ancient writing, called "the Ghost of Masonry:" he was born at Verulam, of pagan parents:

in his youth he took a journey to Rome, in company with Amphibalus, of the city of Caer-Leon, supposed by many to be by birth a Roman; and there served for seven years in the army of the Emperor Dioclesian.⁹ Leland tells us, that at the time St. Alban flourished, learning and the polite arts had been lately introduced by the Romans into Britain, which was now become a province of the empire; and that the youth of quality and distinction used to travel to Rome for improvement in knowledge and the sciences. Being returned home, he lived highly honoured in the town of Verulam, where, through the example and instructions of his fellow-traveller Amphibalus, he became a thorough

* Dallaway, in his *Historical Account of Master and Freemasons*, says—"The first notice that occurs of an associated body of artificers, Romans, who had established themselves in Britain, is a votive inscription, in which the college of Masons dedicate a temple to Neptune and Minerva, and the safety of the family of Claudius Cæsar. It was discovered at Chichester in 1725, in a fragmented state, and, having been pieced together, is now preserved at Goodwood, near that city, the seat of the Duke of Richmond. Pliny, the author of the well known *Epistles*, when proconsul of Asia Minor, in one which he addressed to the Emperor Trajan, informs him of a most destructive fire at Nicomedia, and requests him to establish a *COLLEGIUM FABRORUM* for the rebuilding of the city. The emperor refuses, and alleges as a reason—'*sed meminerimus provinciam istam et præcipue eas civitates, ab ejusmodi factionibus esse vexatas.*' The jealousy entertained by all arbitrary governments against confraternities, whose consultations are held under the seal of impenetrable secrecy, or the penalty annexed to the breach of it, was early displayed by Trajan, who rejects the proposition, under the apprehension of perpetual danger."

convert to the Christian religion ; in the tenth and last general persecution of the Christians, in the year 303,¹⁰ he was beheaded for the same, a favour intended him on account of his noble birth, at Holmhurst, since called Derswald, where now the town of St. Alban stands ;¹¹ to the lasting honour of whose name and merits King Offa, in after-times, founded a most magnificent monastery.¹²

The Emperor Carausius (under whom Alban bore great sway, and was the steward of his household, and overseer or surveyor of his works) governed the empire of Britain, with an upright and unstained reputation ;¹³ and, above all, was a very great encou-

¹⁰ This is the correct date, although Alford says (*Annal. Eccl. A. D. 286*)—"The old writer of St. Alban's life pitches upon A. D. 286 for this persecution ; and a MS. copy of Bede, which he had met with, agrees with that time." But he urges further, that after the rebellion of Caurasius, when Constantius was made Cæsar, the provinces beyond the Alps were committed to him, and that was A. D. 292 ; and if there were no persecution under Constantius, it must have been before he was Cæsar.

¹¹ While some workmen were repairing the abbey of St. Albans, in the middle of the thirteenth century, they found the remains of some sheets of lead, on which was the following inscription :—"In hoc mausoleo inventum est venerabile corpus Sancti Albani, proto martyris Anglorum."

¹² Offa, the son of Sighere, was a comely person in his youth, and celebrated for his mental acquirements. He reigned eight years ; and at length, out of a fondness for a religious life, he forsook his throne, and became a monk. After which his queen took the vows in the abbey of Kineburg, and lived a secluded life.

¹³ Some say that Carausius was an Irishman of humble birth, and advanced himself to royalty by his desperate valour and daring acts. Being invested by Maximian with the imperial

rager of learning and learned men, and improved the country in civil arts; was a man of real merit, and intended to have established an empire in Britain; for which end he had made a great collection of workmen, and other artificers, from all parts. The people enjoyed perfect peace and tranquillity under him for several years, is manifest from all our historians.¹⁴ His builders, and other artificers, were employed by him in very large bodies, is evident from different writers; but in particular from the oration of Eumenius, the Panegyrist, setting forth what great numbers of Masons had then left the island—"Even your city of Autun," says he, "most devoted to your service, and in whose name I am especially to congratulate you, has been well stored with artificers (architects and Masons) since your victory over the Britons, whose provinces abounded with them;¹⁵ and now, by their workmanship, the

robe, he governed the kingdom with an uncorrupt and unstained reputation, and was at length treacherously slain by Alectus, who succeeded him in the government. Stukeley makes Carausius a native of St. Davids; but from the three expressions of Eutropius, Amelius Victor, and Eumenius—"Vilissime natus," "Bataviæ alumnus," and "Menapiæ civis," it should appear that the place of his birth is very doubtful.

¹⁴ Guthrie's Hist. Eng. v. 1, p. 58.

¹⁵ The following apocryphal account of the origin of Masonry in Britain, is given by the author of "*Multa Paucis for the Lovers of Secrets*," published about the year 1763.—"A. M. 2974, Ebrank, king of the Trojan race, is accounted the first British architect, and historians ascribe to him the building of the cities of York and Edinburg. Bladud, who flourished A. M. 3100, was educated at Athens, and became a great mathematician and archi-

same city of Autun rises in splendour, by the rebuilding of their ancient houses, erecting public works, and the instauration of temples; so that the ancient name of a Roman brotherhood, which they long since enjoyed, is again restored, by having your imperial majesty for their second founder." From hence it is beyond all doubt, that the reduction of Britain occasioned many excellent artificers to go over to the continent, who had been entertained by Carausius,¹⁶ and had so greatly contributed to the beauty, convenience, and magnificence of the island,

tect; and upon his return brought with him four great philosophers, whom he placed at Stamford, making that town a sort of university; and built the city of Bath. In A. D. 42, Claudius sent Aulus Plautius into Britain, and ordered Ostorius Scopula, with other Roman architects, to build many forts and castles. Afterwards Vespasian sent Julius Agricola, who conquered as far as the isthmus between the firths of Clyde and Forth, and fortified the same against the Picts. Adrian fenced the Roman province in Britain with ramparts, extending from Tynemouth haven to Solway Firth; A. D. 131 Lud, the first Christian king of Britain, built many churches and religious houses. In the following century Gordian sent many architects over, who constituted themselves into lodges, and instructed the craftsmen in the true principles of Masonry; and a few years later Carausius was made emperor of the British isles, and being a great lover of art and science, appointed Albanus Grand Master of Masons, who employed the fraternity in building the palace at Verulam, or St. Albans."

¹⁶ As a great number of medals of Carausius are still preserved, he became a favourite object of antiquarian curiosity, and every circumstance of his life and actions has been investigated with great accuracy and attention. Dr. Stukeley has devoted a large volume to the subject.

that Constantius Chlorus chose to make it the seat of his empire.¹⁷

The story of Alban's martyrdom is briefly related by Gildas; but more circumstantially and at large by venerable Bede, who says, that he being yet a pagan (or not publicly known for a Christian) entertained the before-mentioned Amphibalus in his house. The Roman governor being informed that he harboured a Christian, sent a party of soldiers to apprehend him; but Alban putting on the habit of his guest, presented himself to the officers in his stead, and was carried before the magistrate, where he conducted himself with a noble and gallant freedom, which immediately brought on him the punishment already related. The garment of Amphibalus, which Alban upon this occasion put on, is called by Bede, and in ancient writers, *caracalla*, which is rendered by the Saxon interpreter of Bede, a monkish habit. This *caracalla* was a kind of cloak with a cowl, most resembling the *ephod* or sacerdotal vestment of the Jewish priests. Thomas Walsingham relates, that this garment was preserved in a large chest in the church of Ely, which was opened in the

¹⁷ This prince is described as being valiant and wise, and a strict friend to the Christians. He rejected the polytheism of the heathen, and acknowledged one only God, the Creator and Governor of the world. To try the temper of his nobles, he proclaimed a sacrifice to the gods, to which they all cheerfully came out of compliment to the sovereign; but their compliance was an unfortunate policy, for he dismissed them with this rebuke—that he who is disloyal to his God, can never be faithful to his prince.

reign of Edward II., A. D. 1314. This historian says farther, that it was the same that Alban received from his master Amphibalus, and the same in which he suffered death. Thomas Rudburn, who after relating what Walsingham had done before him, and both of at least equal authority with Dr. Plot, goes farther, and says, there was found with the garment an ancient writing in these words—"This is the caracalla of St. Amphibalus the monk, and preceptor of St. Alban; in which that proto-martyr of England suffered death, under the cruel persecution of Dioclesian against the Christians."¹⁸

It is confessed that the martyrdom of Amphibalus is not mentioned by Gildas, Bede, or in any of the ancient martyrologies; but Matthew Paris, and many other historians, vouch the matter of fact, and refer to a book of great antiquity in the monastery of St. Alban. As to the name Amphibalus, upon which Dr. Plot endeavours to play, it must be owned that the learned Primate Usher is of opinion, that it was not the real name of St. Alban's instructor, but more properly belonged to the caracalla before-mentioned, as *αμφιβαλλειν* signifies in the Greek

¹⁸ Historians, speaking of the effects of this persecution in Britain, say that Christian churches were everywhere demolished, the sacred books of the Christians burned, and every possible means used to root out the very name of christianity. Amongst the martyrs on this occasion we find Alban of Verulam, who was beheaded at Holmhurst; Amphibalus, his friend; Julius and Aaron of Caerleon; and in Lichfield so many, that the place became another Golgotha, and was named from the field of dead bodies, which is still emblazoned on the city seal.

language the same as *induere* or *accingere*, sc. vestem, a garment.¹⁹ Had Dr. Plot been as modest in his judgment as the learned archbishop, he had not stept so far over truth, to assert that many learned and judicious writers were of opinion, that Amphibalus was rather the cloak than master of St. Alban, when no author of any name or credit had mentioned this surmise, save Archbishop Usher, and he only as a probable suggestion, and not what he had any true grounds to believe. It is remarkable that not only the cathedral church of Winchester,²⁰ in the days of Constantine, but many other churches were dedicated to St. Amphibalus, the master of St. Alban; many authors, of the greatest credit and authority, speak of him with reverence and honour, and especially Johannes Caius,²¹ who informs us that he was born at Caer-Leon, in which he is supported by several authors; and also that he was rector of the university of Cambridge. It was never alleged among the Masons, or in any of their histories of the craft, that Amphibalus, though owned a worthy brother, was the instructor of St. Alban in any other respect than in those moral and divine subjects, which brought about the conversion of the latter to the Christian faith; so that the discerning Doctor, in all probability, thought that Alban could not want

¹⁹ *Usserii Brit. Eccles. Antiq.* p. 77.

²⁰ *Tanner's Notitia Monast.* folio, p. 152.

²¹ *Hist. Cantab. L. i.* pp. 24, 25.

an instructor, except in the art of building;²² and how likely that was, in those ignorant and barbarous times, those times of gross darkness, as his love for truth calls the day (very fitting expressions to salve his own ignorance and vanity), when people were so much deluded as to be converted to the faith of Christ, by thousands and tens of thousands; must be submitted to the judgment of the unprejudiced reader, with this farther remark, that Dr. Plot happens, in his charitable opinion, to stand alone, not having one historian, great or small, credible or fabulous, to prop his flimsy conjectures with.

Having done with the history of St. Alban and Amphibalus, the Doctor proceeds to the story of Prince Edwin, the brother of King Athelstan.²³ In this he deals as ingenuously as in the former. The only blemish that the historians find in the whole reign of Athelstan, is the supposed murder,²⁴

²² Alban had learned the art of building in Rome, and needed no further instruction; for he had been received into the Collegia Fabrorum, and brought the art into this country, which was called Opus Romanum, and consisted of the round or semicircular arch, commonly called Saxon.

²³ Athelstan was an expert Master of Masons, and brought the science of architecture to some perfection. He built the walls and towers of Exeter with *squared* stones, which were little used before his time.

²⁴ The title of this monarch is said to have been attested by the decision of heaven. One of his nobles, accused of having disputed his right to the crown, offered to prove his innocence by a solemn oath in the presence of the pope; a test which, in those times, was deemed of such supreme efficacy, that falsehood was

or putting wrongfully to death his brother, Prince Edwin, which is in itself so improbable, and all things considered, so slenderly attested, that it does not deserve a place among good historians.

The excellent writer of the life of King Athelstan,²⁵ has given so clear and so perfect a view of this event, that the reader cannot receive greater satisfaction than in that author's own words.

The business of Edwin's death is a point the most obscure in the story of this king, and, to say the truth, not even one of our best historians hath written clearly, or with due attention, concerning it. The fact, as commonly received, is this:—the king suspecting his younger brother Edwin of designing to deprive him of his crown, caused him, notwithstanding his protestations of innocency, to be put on board a leaky ship, with his armour-bearer and page. The young prince, unable to bear the severity of the weather, and want of food, desperately drowned himself; some time after, the king's cup-bearer, who had been the chief cause of this act of cruelty, happened, as he was serving the king at table, to trip with one foot, but recovering himself with the other, “see,” said he pleasantly, “how brothers afford each other help;” which striking the king with the remembrance of what

always punished by a judicial dispensation from above. Athelstan accepted the appeal. The oath was administered, and the perjured thane was seized with sudden convulsions, which put an end to his life.

²⁵ Biog. Brit. vol. i. p. 63.

himself had done, in taking off Edwin, who might have helped him in his wars, he caused that business to be more thoroughly examined, and finding his brother had been falsely accused, caused his cup-bearer to be put to a cruel death, endured himself seven years sharp penance, and built the two monasteries of Middleton and Michelness, to atone for this base and bloody fact.²⁶ Dr. Howell, speaking of this story, treats it as if very indifferently founded, and, on that account, unworthy of credit.²⁷ Abbot Brompton tells the story at large,²⁸ and after him most of the later writers, as usual, that is, with an addition of various circumstances, so that it cannot be said this story is without foundation. Buchanan hath improved it very happily; thus it runs in his writings:—"They, that is, the English writers, make this Athelstan guilty of parricide, in killing his father and his two brothers, Edred and Edwin, whose right it was to succeed their father in his kingdom. Fame increases the suspicion, that Edward was violently put to death, because it attributes to him the title of martyr."²⁹ Buchanan cites no authority whatsoever for this, because indeed there could be no authority cited. Whatever he did by Edwin, most certainly Athelstan did not murder Edred, since he not only survived, but succeeded him in the kingdom. As for the murder of his father, that is the pure effect of Buchanan's ignorance;

²⁶ Speed's Chronicle, book vii. chap. 38.

²⁷ Gen. Hist. p. 4, c. 2. sec. 10.

²⁸ Chron. p. 838.

²⁹ Hist. Scot. lib. vi. R. 75.

rance, he mistook Edward the Elder, who was really the father of Athelstan, for Edward the Martyr, who began his reign in 975, that is, five-and-thirty years after Athelstan was in his grave. Such is the accuracy, such the integrity, of this writer. In like manner Rapin gives us this story, without the least mark of doubt or hesitation;³⁰ and yet, we presume, there are some strong reasons against the credit of this whole story, and still stronger against that part of it which alleges Edwin to have been unjustly put to death. Simeon of Durham, and the Saxon Chronicle, say no more than that Edwin was drowned, by his brother's command, in the year 933.³¹ Brompton places it in the first, or at farthest in the second, year of his reign; and he tells us the story of the rotten ship, and of his punishing the cup-bearer.³² William of Malmsbury, who is very circumstantial, says he only tells us what he heard;³³ but Matthew, the flower-gatherer,³⁴ stamps the whole down as an indubitable truth. Yet these discordant dates are not to be accounted for. If he was drowned in the second, he could not be alive in the tenth year of the king; the first is the more probable date, because about that time there certainly was a conspiracy against King Athelstan, in order to dethrone him, and put out his eyes; yet he did not put the author of it to death.³⁵ Is it likely,

³⁰ *Histoire d'Angleterre*, tom. i. p. 336.

³¹ Simeon Dunelm, p. 154; *Chron. Saxon*, p. 111.

³² *Chronicon*, p. 828.

³³ *De Gest. R. A.* lib. ii.

³⁴ *Matth. Florileg.*

³⁵ *Malms.* l. ii. c. 6; *Spel. Conc.* p. 407.

then, that he should order his brother to be thrown into the sea upon bare suspicion? But the reader must remember, that we cite the same historians, who have told us this story, to prove that Athelstan was unanimously acknowledged king,³⁶ his brethren being too young to govern; one would think, then, they could not be old enough to conspire. If we take the second date, the whole story is destroyed; the king could not do seven years penance, for he did not live so long; and as for the tale of the cup-bearer, and his stumbling at the king's table, the same story is told of Earl Godwin, who murdered the brother of Edward the Confessor. Lastly, nothing is clearer from history, than that Athelstan was remarkably kind to his brethren and sisters, for whose sakes he lived single, and therefore one would think his brother had less temptation to conspire against him.³⁷

³⁶ Athelstan is styled by Alured of Beverley—"Primus Monarcha Anglorum." And he is right. Egbert laid claim to this honourable title, but without just grounds; for he did not incorporate with his own kingdom those of Northumbria and East Anglia; and it is even doubtful whether he had the undisputed supremacy of Mercia. And Alfred, highly as his virtues and talents exalted him in the estimation of mankind, was not the monarch of all England, although in his fluctuating reign, the glory of the Anglo Saxon dynasty began to shine with unveiled effulgence; because he only silenced, but did not destroy the Danish power in England. It was reserved for Athelstan to unite the whole kingdom under one head, by the annihilation of the Danish sovereignty, and thus became fairly entitled to the distinction of its first monarch.

³⁷ He was succeeded by two of his brothers: first by Edmund, who was murdered by Leolf, and then by Edred. Athelstan

How likely is Dr. Plot's whole story of the Pinnacle and the Page, compared with the foregoing? For the probability of Edwin's calling the Masons together at York,³⁸ or getting them a

passed a law for the encouragement of commerce, which displays in a striking manner the superiority of his ideas. He decreed that a merchant who had made three long and successful voyages to sea on his own account, should be admitted to the rank of a thane or gentleman.

³⁸ The following account, taken from a MS. in the possession of Elias Ashmole, gives a lucid explanation of the revival of Masonry at this period. It states, "that though the ancient records of the brotherhood in England were many of them destroyed, or lost in the wars of the Saxons and Danes, yet King Athelstan, the grandson of Alfred the Great, a mighty architect, the first annointed King of England, and who translated the Holy Bible into the Saxon tongue, when he had brought the land into rest and peace, built many great works, and encouraged many masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the lodges, preserved since the Roman times, who also prevailed with the king to improve the constitution of the English lodges according to the foreign model, and to increase the wages of working masons. That the said king's brother, Prince Edwin, being taught masonry, and taking upon him the charges of a Master Mason, for the love he had to the said craft, and the honourable principles whereon it is founded, purchased a free charter of his father for the masons to have a correction amongst themselves, as it was anciently expressed, or a freedom and power to regulate themselves, to amend what might happen amiss within the craft, and to hold a yearly communication and general assembly. That accordingly Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, in June, A. D. 926, who came and composed a general or Grand Lodge, of which he was Grand Master. And having brought with them all the old writings and records of the craft extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that

charter, it need but be remembered that Athelstan kept his court for some time in that city; received there several embassies from foreign princes, and presents of various kinds, both rich and costly, from different parts of the world; and, in short, was loved, honoured, and admired, by all the princes in Europe, who sought his friendship, and courted his alliance. To all his brothers and sisters he was remarkably kind, indeed a father to them; and from that his fatherly care, Prince Edwin, has been by many ancient Masons called the son of Athelstan; a thing not uncommon in many instances for ages since that.³⁹ Moreover, the activity and princely

assembly framed the constitutions and charges of an English lodge; made a law to preserve and observe the same in all time coming, and ordained good pay for the working masons."

³⁹ Dr. Plot's patron, Ashmole, gives the following account of Masonry in these early times:—"St. Alban, the proto-martyr, established Masonry here, and from his time it flourished more or less, according as the world went, down to the days of King Athelstan, who, for the sake of his brother Edwin, granted the Masons a charter. Under our Norman princes, they frequently received extraordinary marks of royal favour. There is no doubt to be made that the skill of Masons, which was always transcendantly great, even in the most barbarous times, their wonderful kindness and attachment to each other, how different soever in condition, and their inviolable fidelity in keeping religiously their secret, must expose them, in ignorant, troublesome, and superstitious times, to a vast variety of adventures, according to the different fate of parties, and other alterations in government. By the way, it may be noted that the Masons were always loyal, which exposed them to great severities when power wore the trappings of justice, and those who committed treason punished true men as traitors."

conduct of Edwin rendered him the fittest person to be Grand Master of the Masons, who at that time were employed in very great numbers in repairing and building churches and other edifices, not only in the city of York, but at Beverly,⁴⁰ and other places, which had but lately been overthrown and levelled with the ground, by the Danes and other invaders, till Athelstan became Master of all, who supported and propagated the royal art in perfect peace and security.⁴¹

To follow the doctor in his good will for the ancient fraternity, the reader must know, that in the infancy of King Henry VI., an act of parlia-

⁴⁰ The charter of Athelstan to the church at Beverly, ran as follows :—

Yat witen al yat ever been
 Yat yis charter heren and seen
 Yat I the king Athelstan
 Has yaten and given to St. John
 Of Beverlike yat sai I you
 Tol and Theam yat wit ye now
 Sok and sake over al yat land
 Yat is given into his hand
 On ever ilke king's dai
 Be it all free yau and ay, &c.

⁴¹ The ancient masonic MS. of the tenth century, which has been published by Mr. Halliwell, thus notices Athelstan's connection with Freemasonry :—

Thys craft com ynto Englonde as y you say,
 Yn tyme of good kynge Adelstonees day ;
 He made tho bothe halle and eke bowre,
 And hye templus of great honowre,
 To sportyn hym yn bothe day and nyght,
 An to worschepe hys God with alle hys mygth.

ment was passed to prevent the assemblies of Masons.⁴² The reasons for this severe treatment are very obvious. In the absence of the Duke of Bedford, Regent of France, all the regal power was vested in Humphry, Duke of Gloucester, his brother, protector of the kingdom, and in Henry Beaufort, Bishop of Winchester, his uncle, guardian to the king; who, being invested with power, began to show his pride and haughtiness betimes, and to support him therein, he wanted not for followers and agents enough. In the parliament held at Westminster, the 17th of November, 1423, to

Thys goode lorde loved thys ful wel
 And proposud to strenthyn hyt every del;
 For dyvers defawtys that yn the craft he fonde,
 He sende aboute ynto the londe
 After alle the masones of the crafte,
 To come to hym ful evene stragfte.

This was the origin of the Grand Lodge in England.

⁴² I subjoin a copy of this act, which was passed in the third year of his reign, and the fourth of his age :—"Masons shall not confederate in chapters or congregations. Whereas by the yearly congregations and confederacies made by the Masons in their general assemblies, the good course and effect of the statutes of labourers be openly violated and broken, in subversion of the law, and to the great damage of all the commons. Our sovereign lord the king, willing in this case to provide a remedy by the advice and consent aforesaid, and at the special request of the commons, hath ordained and established that such chapters and congregations shall not be hereafter holden; and if any such be made, they that cause such chapters and congregations to be holden, and thereof convicted, it shall be adjudged felony; and that the other Masons who come to such chapters and congregations, be punished by prisonment of their bodies, and make fine and ransom at the king's will."

answer a particular end, it was ordained and enacted, that if any person, committed for grand or petty treason, should wilfully break prison and escape from the same, it should be deemed petty-treason, and his goods forfeited.⁴³

On the last of April, 1425, the parliament met at Westminster, the servants and followers of the peers and members of parliament coming thither armed with clubs and staves, which occasioned it to be nick-named "the bat parliament." Among other laws, an act passed to abolish the society of Masons,⁴⁴ or at least to prevent the holding their yearly congregations, or indeed any of their assem-

⁴³ About this time one William King, of Womulton, in Yorkshire, servant to Sir Robert Scott, Lieutenant of the Tower, pretended that he was offered by Sir John Mortimer, then a prisoner in the Tower, and cousin to the lately deceased Edward Mortimer, Earl of March, the nearest in blood to the English crown, ten pounds to buy him clothes, forty pounds a year, and to be made an earl; that Mortimer would raise forty thousand men, and would strike off the heads of the rich Bishop of Winchester, Gloucester, and others; all which the fellow undertook to prove by his own bodily oath. Soon after this, they let Mortimer walk to the Tower-wharf, and then ran after and seized him for breaking prison; whereupon he was deemed convict, was drawn to Tyburn, there hanged, and afterwards beheaded. From whose death there arose no small slander, murmurings, and discontent amongst the people, which threatened those in power with fatal consequences, as they were observed to spread, not only in public, but in private meetings and secret assemblies. The animosity between the uncle and nephew became every day more formidable than other.

⁴⁴ Statutes of the realm, vol. ii. p. 227. Rym. Fœd. vol. v. p. 670.

blies.⁴⁵ As it must be owned that their meetings were very secret, none can wonder that those secret assemblies gave intolerable displeasure to the arrogant ambitious priest, who no doubt thought himself ill-used by any person daring to do what he was not to know.⁴⁶ However, none of them were seized in their lodges, or any attempt made to do it, the cunning prelate's attention being diverted another

⁴⁵ Dr. Anderson, in the first edition of the Book of Constitutions, makes the following observations on this act:—"This act was made in ignorant times, when true learning was a crime, and geometry condemned for conjuration; but it cannot derogate from the honour of the ancient fraternity; who, to be sure, would never encourage any such confederacy of their working brethren. By tradition it is believed that the parliament were then too much influenced by the illiterate clergy, who were not accepted Masons, nor understood architecture, as the clergy of some former ages, and were generally thought unworthy of this brotherhood. Thinking they had an indefeasible right to know all secrets, by virtue of auricular confession, and the Masons never confessing anything thereof, the said clergy were highly offended; and at first, suspecting them of wickedness, represented them as dangerous to the state during the minority, and soon influenced the parliament to lay hold of such supposed arguments of the working masons, for making an act that might seem to reflect dishonour upon even the whole fraternity, in whose favour several acts had been before and after that period made."

⁴⁶ They held these secret meetings in the crypts of the cathedrals, which were principally intended for this very purpose, as a transcript of the sacred valley; although modern writers have attributed to them a very different use. They tell us, but without any authority, that they were used for the celebration of masses for the dead; and are *always excavated immediately under the choir*, as the most holy part of the edifice. The fact is, they were constructed for the secret assemblies of the Freemasons, who were the architects and designers of those noble edifices.

way;⁴⁷ for on the morrow of Simon and Jude's day, when the Mayor of London had been to Westminster to take his charge, when at dinner, he was sent for in all haste by the Duke of Gloucester; and when come into his presence, he gave him commandment to see the city securely watched the night following. At nine of the clock the next morning, the Bishop of Winchester, then called the English Pope, with his servants and followers, would have entered the city by the bridge, but were kept back by force; whereupon the haughty and imperious bishop, being enraged, gathered a great number of archers, and other men at arms, and assaulted the gate with shot, and other means of war; so that the citizens directly shut their shops, and went to the bridge in great numbers, so that great bloodshed would have followed, had not the wisdom of the mayor and aldermen stayed them in time. The Archbishop of Canterbury, with Peter, Duke of Conimbria, eldest son of the King of Portugal, and others, took great pains to bring the uncle and

⁴⁷ Dallaway thinks that the penalties were evaded by the proviso which the Master Masons insisted upon making in all great contracts, that the conditions annexed to undue performance should be distinctly specified. "That these two compulsory acts having lain totally dormant, is a mere assumption. The fixed wages, however, were considerably higher than those of any other mechanics: and if we estimate them by the relative value of money to what it now bears, sufficiently liberal. Even as late as Charles the Second's time, the magistrates set an assize for them as for other artisans." (*History of Master and Freemasons*, p. 427.)

nephew to agreement; they rode eight, some say ten, times between them, before they could in anywise succeed, or bring them to any conformity; and at last they agreed to stand to the award of the Duke of Bedford, whereupon the city was in more quiet at present.⁴⁸ The bishop lost no time in making a bad cause look as glossy as possible, and wrote the Duke of Bedford the following letter:—

“Right high and mighty prince, and my right noble and after one, leiuest lord. I recommend me unto your grace with all my heart. And as you desire the welfare of the king our sovereign lord, and of his realms of England and France, your own weal with all yours, haste you hither: for by my troth, if you tarry long, we shall put this land in jeapourdy with a field; such a brother ye have here, God make him a good man. For your wisdom well knoweth that the profit of France standeth in the welfare of England, &c. The blessed Trinity keep you. Written in great haste at London, on Allhallowen Even, the 31st of October, 1425,

“By your servant to my live's end,

“HENRY WINCHESTER.”

This tremendous letter made the Duke of Bedford hasten the affairs of France; and he returned to London the 10th of January, 1425-6; on the 21st of February, he held a great council at St. Albans, adjourned it to Northampton the 15th of March, and on the 25th of June to Leicester. Bats and staves were again in use, but those being pro-

⁴⁸ Wolfe's Chron.

hibited, the followers of the members of parliament came with stones slung and plummets of lead.⁴⁹ Here the long wished for peace between the Duke of Gloucester and the Bishop of Winchester, to appearance was accomplished. Gloucester exhibited six articles against the bishop, one of which was this: "VI. That the Bishop of Winchester had, in his letter to the Duke of Bedford, plainly declared his malicious purpose of assembling the people, and stirring up a rebellion in the nation, contrary to the king's peace."⁵⁰ The bishop's answer to this accu-

⁴⁹ Dallaway entertains some doubts about the above act against the Masons, which are thus stated:—"When it is said that the act of Henry VI. was passed at the instigation of Cardinal Beaufort, and that the Bishops Wykeham, Waynflete, and Chicheley, were Grand Masters, I must be allowed to prefer evidence to conjecture, but none has been adduced. It admits of a doubt whether it were then considered as authorized by ecclesiastical constitutions, that its most eminent members could have presided as Grand Masters, and have been associated with the mysterious brotherhood; or that they could have been so without the prescribed initiation. If authentic documents were ever in the archives of the fraternity, a modern enquirer would seek for them in vain. But if the mysteries of the brotherhood are considered to be sacred, why is their true history concealed?" (Dallaway, *ut Supra*. p. 428.) I answer, the history has never been concealed; and as to the former objection, we have a right to conclude from analogy, that not only was their admission lawful, but that they had been regularly initiated.

⁵⁰ It is a singular fact, that during the commotions between the houses of York and Lancaster, and their adherents, so prejudicial to the progress of the arts of civilization, architecture in England flourished in a great degree. The superior ecclesiastics were confined to their cloisters, as few of them had taken an active part in the dispute; and some of the fairest structures

sation was, "That he never had any intention to disturb the peace of the nation, or raise any rebellion; but sent to the Duke of Bedford to come over in haste, to settle all things that were prejudicial to the peace; and though he had indeed written in the letter, 'that if he tarried, we should put the land in adventure by a field, such a brother ye have here,' he did not mean it of any design of his own, but concerning the seditious assemblies of masons, carpenters, tylers, and plaisterers,⁵¹ who being distasted by the late act of parliament against excessive wages of those trades, had given out many seditious speeches and menaces against the great men, which tended much to rebellion; and yet the Duke of Gloucester did not use his endeavour, as he ought to have done in his place, to suppress such unlawful assemblies,⁵² so that he feared the

which remain, arose in consequence of wealth accumulated by instigating the noble and affluent to contribute to the general emulation of splendid churches, built under their own inspection.

⁵¹ The following is a proof of the estimation and rank which a Master Mason held in society in the fifteenth century. The Abbot of St. Edmundsbury, in the year 1439, contracted with John Wood, a Master Mason, for the repairs and restoration of the great bell tower, "in all manere of thynges that longe to Freemasounry; and to have borde for himselfe *as a gentelman*, and his servant as a yeoman, and thereto, two robys, one for himselfe after a gentilmans livery. Wages of masons, 3s. a man weekly in winter, and 3s. 4d. in summer." (Archæol. vol. xxiii. p. 331.)

⁵² The Masons, however, continued to hold their meetings unmolested, and a record of the period says—"The company of Masons, being otherwise termed Freemasons, of ancient standing, and good reckoning, by means of affable and kind meetings

king and his good subjects must have made a field to withstand them; to prevent which, he chiefly desired the Duke of Bedford to come over." The falsehood of this charge of the bishop's against the Masons is so self-evident, that it would be injuring the candid reader to suggest it in the least doubtful, except any can imagine that the lord mayor, aldermen, and commons of London, were the Masons that he had decreed for destruction. As he had begun, so he never abated of his malice against the Duke of Gloucester till he had accomplished his ruin; but being too sensible his actions were not to be justified by the laws of the land, he prevailed with the king, through the intercession of the parliament, whom his riches had made his tools, to

diverse times, and as a loving brotherhood use to do, did frequent this mutual assembly in the time of King Henry the Sixth, in the twelfth year of his most gracious reign; when Henry was thirteen years of age, A. D. 1434. And the said record describing a coat of arms, much the same with that of the London company of Freeman-masons, it is generally believed that the said company is descended of the ancient fraternity; and that in former times no man was made free of that company until he was installed in some lodge of Free and Accepted Masons, as a necessary qualification. So that before the troubles of this unfortunate king, the Masons were everywhere in great esteem, and much employed; for the above record says further—"That the charges and corrections of the Freemasons have been seen and perused by our late sovereign king Henry the Sixth, and by the lords of his most honourable council, who have allowed them, and declared that they be right, good, and reasonable to be holden, as they have been drawn out and collected from the records of ancient times," &c.

grant him letters of pardon for all offences by him committed, contrary to the statute of provisors, and other acts of præmunire.⁵³ Five years after this, he procured another pardon, under the great seal, for all sorts of crimes whatever, from the creation of the world to the 26th of July, 1437.

Notwithstanding all the cardinal's precautions, the Duke of Gloucester, in 1442, drew up articles of impeachment against him, and presented them with his own hands to the king, desiring that judgment might pass upon him according to his crimes. The king referred the matter to his council, but they being most ecclesiastical persons, favoured the cardinal; so that, grown weary with their delays and underhand dealings, he dropped the prosecution, and the cardinal escaped.

The wickedness of his life, and his mean, base, and unmanly behaviour in the article of death, will ever be a bar against any vindication of him for the good he did, or the money he left behind him. When dying, he uttered these mean expressions: "Why should I die, that have so much wealth? If the whole kingdom would save my life, I am able by my policy to get it, or by my money to buy it. Will not death be bribed, nor money do anything?" The inimitable Shakspeare, after giving a most horrible picture of despair and a tortured

⁵³ Horace said that in his time

*Jura inventa metu injusti fateri necesse est,
Tempora si fastosque velis evolvere mundi.*

conscience, in the person of the cardinal, introduces King Henry to him with these sharp and killing words:—

Lord Cardinal, if thou think'st on heaven's bias,

Lift up thy hand, make signal of that hope.

(He dies and makes no sign.) (Hen. VI. Act III.)

Sovereign authority being vested in the Duke of Gloucester, as Protector of the Realm, the execution of the laws, and all that related to the civil magistrate, centred in him. Had it not been so, the Masons had certainly been most severely punished, as a load of infamy,⁵⁴ and holding unlawful assemblies, had been charged upon them, and a law made against them by the Bishop of Winchester and his creatures; which, however, they never could get executed, as the protector well knew them not to be blameable, nor in any respect aggressors, except in holding their assemblies in the same secret manner they had done in all ages, without

⁵⁴ The Masons of this period were men of very superior talent; as witness, amongst many other superb edifices, the construction of King's College Chapel at Cambridge, of which Sir Christopher Wren is reported to have said that it was beyond his comprehension; but that if any person would describe to him where the first stone should be placed, he would then be enabled to effect it. The merit of being the designer of this superb edifice seems to be assignable to Nicholas Klaus, Bishop of Lichfield, who had been entrusted with the chief management of the works. Hearne, however, tells us that he was assisted by his father, who was a Flemish architect. The three Master Masons who constructed it were, John Woolrich, John Wastell, and Henry Semerk. The latter is styled "oon of the Wardens of the kynge's works at the College Royal at Cambridge." (Britton. Arch. Antiq. vol. i. p. 12.)

meddling with any affairs of civil policy. As the Masons were under the lash of an act of parliament,⁵⁵ then recent in the mind of every one, the bishop very kindly transferred the charge of rebellion, sedition, and treason, upon them, though it is most apparent that himself and his followers were the first to disturb, as well as to break the public peace, and kindle the flames of civil discord, and whom no reasonable concessions could satisfy; his ambition being to surmount all others, both in honour and dignity, howsoever unworthily accomplished.

The renowned Protector Humphry, Duke of Gloucester, our most worthy and princely brother, made King Henry a Mason in the year 1441,⁵⁶ or,

⁵⁵ The severe edict passed against the society at this time, and the discouragement given to the Masons by the Bishop of Winchester and his party, induced Henry VI., in his riper years, to make a strict scrutiny into the nature of the masonic institution; which was attended with the happy circumstance of gaining his favour and his patronage. Had not the civil commotions in the kingdom during his reign attracted the notice of government, this act would probably have been repealed through the intercession of the Duke of Gloucester, whose attachment to the fraternity was conspicuous.

⁵⁶ The following letter from the celebrated and learned John Locke to the Earl of Pembroke, will throw some light upon this subject:—

May 6, 1696.

“My Lord,—I have at length, by the help of Mr. Collins, procured a copy of that MS. in the Bodleian Library which you were so curious to see; and in obedience to your lordship's commands, I herewith send it to you. Most of the notes annexed to it, are what I made yesterday for the reading of my Lady Masham, who is become so fond of Masonry, as to say that

as some think, 1442; and many lords of the court followed his example;⁵⁷ for at that time he was greatly beloved of the king, which increased the Cardinal of Winchester's inveteracy so much, that it was resolved to take away his life. He accordingly felt the first fatal blow of the destroying angel, sent to punish England and extirpate her nobility.

The duke had ever been a brave opposer of all things detrimental to the public good; and, indeed, the only man who, by his prudence, as well as the authority of his birth and place, had hindered an absolute sovereign power from being vested in the king's person; which instance alone enabled Win-

she now more than ever wishes herself a man, that she might be capable of admission into the fraternity. The MS. of which this is a copy, appears to be about one hundred and sixty years old; yet (as your lordship will observe by the title) it is itself a copy of one yet more ancient by about one hundred years; for the original is said to have been the hand-writing of King Henry VI. Where that prince had it is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the king) of some one of the brotherhood of Masons, among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them."

⁵⁷ It was ordained during this reign, as appears by an ancient masonic MS., that kings and other male sovereigns are Grand Masters during life, and appoint a deputy, or approve of his election, to preside over the fraternity, with the title and honours of Grand Master; but if the sovereign is a female, or not a brother; or a minor under a regent who is not a brother; or if the male sovereign, or the regent, though a brother, is negligent of the craft, then the old grand officers may assemble the Grand Lodge in *due* form to elect a Grand Master, but not during life, only he may be annually re-chosen while he and they think fit.

chester to gain over many who, on that account only, were wrought upon to concur in his ruin; though thereby they threw open the flood-gates that overwhelmed them all in a deluge of blood. His duchess had been convicted of sorcery and witchcraft, and afterwards charged with treason. She was put to public penance in London for three days, with extraordinary shame to her person, and then imprisoned for life.⁵⁸ The protector, being provoked with such repeated insults offered to his wife, made a noble and stout resistance to their most abominable and shameless proceedings, which directly brought on his own destruction; for on the second day of the sessions of parliament, held at St. Edmundsbury, 1447, he was arrested for high

⁵⁸ This was a most shameful transaction. It was pretended, says Hume, that there was found in her possession a waxen figure of the king, which she and her associates, Sir Roger Bolingbroke, a priest, and one Margery Jordan, of Eye, melted in a magical manner before a slow fire, with an intention of making Henry's force and vigour waste away by like insensible degrees. The accusation was well calculated to affect the weak and credulous mind of the king, and to gain belief in an ignorant age; and the duchess was brought to trial with her confederates. The nature of this crime, so opposite to all common sense, seems always to exempt the accusers from observing the rules of common sense in their evidence. The prisoners were pronounced guilty; the duchess was condemned to do public penance, and to suffer perpetual imprisonment, but the others were executed. But as these violent proceedings were ascribed solely to the malice of the duke's enemies, the people, contrary to their usual practice in such marvellous trials, acquitted the unhappy sufferers, and increased their esteem and affection towards a prince who was thus exposed, without protection, to those mortal injuries.

treason, and the next day basely and shamefully murdered. Five of his servants being condemned to be hanged, drawn and quartered, the Marquis of Suffolk, through a mean and pitiful affectation of popularity, brought them pardons, and saved their lives, after they had been hanged, cut down alive, stripped naked, and marked with a knife to be quartered. By a pardon granted to one of his servants, may be seen the pretence made use of for committing the murder; that he was one of the many traitors who came with the Duke of Gloucester to destroy the king and parliament, and set his wife Eleanor at liberty.⁵⁹

So fell this great prince, doubly murdered in his person and reputation. His death was universally lamented by the whole kingdom, from whom he

⁵⁹ The true reason why the Masons were objects of jealousy to the party then in power was, because their superior talents caused them to be suspected, like the unfortunate duchess, of sorcery and witchcraft; which was rendered more probable by the practice of secresy. And this is not to be wondered at in such a dark age, when the genuine principles of science were little understood, except by the Freemasons. "Gothic architecture," says Bardwell, (Temples, p. 3, n.) "has always the charm of mystery; it does not exhibit itself naked and bare like a Greek temple perched on a rock; but it appeals to the imagination, veiled itself with walls, and screens, and towers; inducing fancy to supply the deficiencies of the material science. It delights in bold, striking, and picturesque irregularities, and always appears larger than its actual dimensions; the mouldings, the pillars, and the arches, always create receding shadows, and, to the eye, the idea of *space* arises from the succession of shadows and multitudinous parts of unequal dimensions, just as the conception of *time* results from the conception of *ideas*."

had long obtained, and well deserved, the surname of "Good;" for he was a lover of his country, a friend to good men, the saviour of the Masons, a protector of the learned, himself one, and so great an encourager of them, that he built the Divinity Schools at Oxford, and a public library there; works worthy of everlasting memorial.⁶⁰ His opinions in policy do him no less honour; his judgment and views concerning the French dominions were always thwarted and rendered abortive by the Bishop of Winchester and his faction, who would hear of nothing but peace, though on the most unworthy and abject terms, which ended in the loss of the whole kingdom of France; to which the heroic and gallant duke, nicely insisting on the honour, majesty, and glory of the English name, was a professed enemy. His infernal persecutor, the hypocritical bishop, lived but two months after him, and then went down to his place with all the daggers of divine

⁶⁰ This prince is said to have received a better education than was usual in his age, to have founded one of the first public libraries in England, and to have been a great patron of learned men. Among other advantages which he reaped from this turn of mind, it tended much to cure him of credulity; of which the following instance is given by Sir Thomas More. There was a man who pretended that, though he was born blind, he had recovered his sight by a miracle. The prince questioned the man closely, and amongst other things, asked him the colours of several cloaks worn by persons of his retinue. The man told them very readily. "You are a knave," said the prince; "for if you had been born blind, you could not distinguish colours;" and immediately ordered him to be set in the stocks as an impostor.

vengeance sticking in his heart, as has already been related. The memory of the wicked shall rot, but the unjustly persecuted shall be had in sweet and everlasting remembrance.

It has been already said that King Henry was made a Mason;⁶¹ and by what follows, it will be found that he was very intent upon a thorough knowledge of the royal art; and how doubtful soever this event might appear to Dr. Plot, it is supported with such undeniable testimonies as will effectually overthrow all his impossibilities. No doubt but every reader will feel some satisfaction in looking over this antique relation,⁶² though none more so than the true and faithful brother, in observing the glimmering conjectures of an unenlightened person, upon the fundamental principles, history, and traditions of the royal art, though a philosopher of as great merit and penetration as this nation ever produced.⁶³

⁶¹ One of the first acts of the ill-fated Henry VI., after he had taken the government into his own hands, was the foundation of two magnificent colleges at Cambridge and Eton. His chief counsellor, with whom these plans were consulted, was William of Waynflete, Grand Master of Masons; and he charged the Duchy of Lancaster with a payment of 2000*l.* a year for twenty years, towards their erection.

⁶² The contents of the MS. are purposely omitted, because they are already familiar to every brother who cares anything about the institution; having been published in the *Gentleman's Magazine*, the *Ahiman Rezon*, and by Hutchinson, Preston, and many other masonic writers; and its authenticity is attested in the *Life of Leland*.

⁶³ The philosopher here referred to is the celebrated John

From all that has been said, it will appear beyond doubt that Dr. Plot's charge against the Masons was principally of his own invention, as everything that he has advanced touching the falsehood or incoherency of their history, either has not the least probability of truth, and which he must with design have misrepresented, or what he could not by any means perfectly know to be true; and if every part of his history is no better founded than this, a greater imposition was never offered to mankind under so sanctified and sleek a garb.⁶⁴ He either wanted the ability, or was too indolent to make a nice scrutiny into the history of his own country; for what he offers at seems rather to be what he wished than what could be proved from facts.⁶⁵ The barbarous age, that his ignorance calls the time of

Locke, whose letter to the Earl of Pembroke we have just seen, and whose annotations on this ancient document have been the delight of every Mason who has had the good fortune to peruse them; and though he was not at that time a member of the fraternity, he seems to have taken a very correct view of the system; and there can be no doubt that after his initiation he would find his views confirmed.

⁶⁴ These remarks are rather too severe. The doctor neither wanted talents nor industry. His besetting fault was credulity. He believed everything that was told him, without examining the credibility of his authority; and hence he fell into all the absurd errors which deform his book.

⁶⁵ The age was not barbarous, because the chief persons in Britain sent their sons to Rome for education. Besides, the Druids, who swayed the destinies of the people, were learned and polite. They taught the liberal sciences, and particularly astronomy; for at the irruption of Cesar, they had divided the heavens into constellations, and were conversant with the laws

St. Alban, was, in every respect, the reverse. The great probability, nay, certainty, of his being a surveyor over works when thousands of workmen were employed, and he the most capable of the service, is obvious. The story of the cloak and tutor, though the doctor and his judicious persons might think St. Cloak and St. Amphibalus to be the very same; yet here the current runs strongly against them, what affinity soever they might suggest to be between the one and the other. Indeed, none other than some of Dr. Plot's barbarians could possibly have dedicated a cathedral-church to a cloak, within a few years of the death of St. Alban's tutor, when there must have been great numbers of Christians alive who personally knew him.

The history of Prince Edwin is sufficiently cleared up to show the doctor a mean follower of the legendary writers, and to have carefully gleaned up every little circumstance that his malice could furnish him with against the Masons, who, it seems, merited his highest displeasure. Whether the Masons were concerned in any seditious practices, or Henry VI. and his council should see and procure, or approve the charges and manners, or himself and many nobles of his court should have been made Masons, must rest upon what has already been offered; and as the doctor thinks the last event the

and motions of the planets. Their botanical knowledge was extensive, and they are said to have been the best anatomists at that time existing in the world. The poetry of the bards has been the subject of high commendation.

most improbable circumstance of all, the Masons will readily give up all the doctor's conjectures for indubitable truths upon the proof of this being false.

The doctor did not intend to leave the Masons to enjoy their falsehoods quietly, or to leave them in the midst of their errors, but to bring them to open shame and punishment; not for their fabulous history, but for their wicked and secret practices. "For," says he, "it is still to be feared these chapters of Freemasons do as much mischief as before, which, if one may estimate by the penalty, was anciently so great, that perhaps it might be useful to examine them now."⁶⁶ Such was this Christian doctor's candour and charity, such his detestation of persecution; but it must be remembered that he wrote at a time when it was fashionable to decry anything that looked like a secret assembly, lest matters disagreeable to some might there be canvassed—when their liberty and religion were both openly attacked by the government, and the doctor more a man of mode than to cut his coat contrary to the court fashion.⁶⁷ All the doctor's

⁶⁶ But even Robison admits the benevolent character of the society at the very period when Dr. Plot wrote. He says that "Masons being frequently led by their employment far from hence, and from their friends, might be greatly benefited by such an institution, which gave them introduction and citizenship wherever they went, and a right to share in the charitable contributions of brethren who were strangers to them. Universal benevolence was the great aim of the Order." (Proofs, p. 24.)

⁶⁷ Dr. Plot composed his work during the attempt of Mon-

laboured objections to the Masons being obviated, and shown to be false and groundless, it may be inferred that no persons, however eminent in quality, needed to disdain the fellowship of Masons, on account of its high antiquity and honour. As Staffordshire did then, so it does now, furnish us with some of as great names as ever graced the annals of Masonry.⁶⁸

It will, perhaps, be deemed uncharitable to surmise that any of those eminent and great persons, that Dr. Plot says were Masons, encouraged him in his work. Yet it too clearly appears that either they did not, or that he rewarded them in the same grateful manner as he had done his master, Ashmole.⁶⁹

mouth to obtain the crown, and while Kirke and Jefferies were executing their blood-thirsty commissions to curry favour with the arbitrary court of James. Nothing could satiate the spirit of rigour which possessed the administration. Even those who were pardoned were subjected to such heavy fines as reduced them to beggary; and when they were no longer capable of paying, they were scourged and imprisoned. It is surprising, however, that the learned doctor should have attributed state plots to the Masons, because many of the adherents of James were brethren of the Order, although the king himself does not appear to have frequented the lodges, nor is there any evidence to prove that he was a Mason; but in his reign Sir Christopher Wren was the Grand Master, and Brothers Gabriel Cibber, and Edward Strong, the Grand Wardens.

⁶⁸ This observation is as true at the present day as it was at the time when the above reply was written; and the Editor has many personal friends amongst them, with whom he considers it a happiness to be acquainted.

⁶⁹ Ashmole himself appointed Dr. Plot first keeper of his museum; and about the same time the vice-chancellor nominated

Those whom he has mentioned as the promoters of his undertaking, without any disrespect to their names be it said, he has so shamefully flattered, and laid his daubing on so thick, that nothing but his own words can influence the reader to think that a man of such esteem among the learned, and who passed for a man of real learning himself, could be capable of it. He calls them "ingenious and every way accomplished; the severely inquisitive and worshipful; my truly noble patron, the right worshipful; the virtuous and most accomplished lady; the most hopeful and inquisitive young gentleman, and his virtuous sister, Mrs. Anne; the fair lady of Lyswys;" and, to crown the whole, says of a lady that she had "a most exquisite sagacity and perspicacious insight into the most hidden recesses of nature." Yet it were well had this adulating faculty been the only fault of the doctor, for he appears to be the greatest believer, where the matter he handles is beyond all credibility. He relates with firm affiance the most astonishing stories; and none with greater bitterness than those of witches and wizards, against whom he shows as much, if not more gall than against the Masons.⁷⁰ The good wives and colliers in Staffordshire were

him first professor of chemistry in the university of Oxford. He was secretary to the Earl Marshal; registrar of the court of honour, and historiographer to King James II. This may have been the true cause of his servility, although he evidently overshoot his mark by abusing the Freemasons.

⁷⁰ It is rather surprising that he did not blend the two charges together, for it was the cant of the day. Thus a writer against

his principal informers. He talks with great faith of the music of a pack of hounds in the air; a heavenly concert; the raining not only of rats, mice, and frogs, but of wool, iron, tiles, bricks, and great stones;⁷¹ with innumerable other unaccountable, unnatural, and incredible relations, picked out of various authors, and of various countries, to buttress up what he met with of the same kind in Staffordshire. The history of the whistlers, and in particular of William Creswell, the whistler of Rugely, apprentice to Anthony Bannister; the story of Mary Woodward, of Hardwick; of the black meer of Morridge, told him with admiration by everybody at Leek; John Duncalf and his Bible; and Captain Basil Wood, are verily most marvellous relations, and savour so strongly of truth, that it will be quite needless to entertain the reader with them, and especially as they have been transplanted by the ingenious Mr. Robert Burton, in those extraordinary books called *Wonderful Events*, the *History of Witches*, and the *Kingdom of Darkness*.⁷²

Masonry says that "it was much connected with the schisms in the Christian church; that the Jesuits had several times interfered in it; and that most of the exceptionable innovations and dissensions had arisen about the time that the order of Loyola was suppressed; so that it should seem that these intriguing brethren had attempted to maintain their influence by the help of Freemasonry. It was much disturbed by the mystical whims of Behmen and Swedenborg—by the fanatical and knavish doctrines of the modern Rosicrucians—by magicians—magnetisers—exorcists." (Robison, *Proofs*, p. 6.)

⁷¹ Nat. Hist. Staff. pp. 14, 20, 22, 24.

⁷² However, Dashfield, the astonishing collier of Wednesbury,

A position of the doctor's concerning water-spouts, is thus advanced :—" In these spouts, together with the water, the fish many times, in the sea thereabouts, are lifted up, which sometimes being carried by the winds over land before their fall, has often occasioned the wonderful raining of fish, as it did whittings at Stansted, in the parish of Wrotham, in Kent, in 1666, and herrings in the south of Scotland, in 1684, as his most sacred Majesty King James II. most judiciously determined the problem there."⁷³ How this problem was determined is not discernible, without the water-spout does it; but as a respectable person is here drawn in to vouch for the doctor, it can give no offence to say, that there never have been any whiting or herring rains since. For the person last mentioned it was that

must not so be passed over. The doctor says he was told "that this same collier being searching for coal in some old hollows, and wanting air, repaired to an old shaft that had been filled up some years before, where loosening some earth at the bottom, in hopes it would crack to the top, and give him air, it so suddenly copped down upon him, that being environed on all sides with it, he could not return, insomuch that the people concluded him smothered; but while they were debating how to get him out, he, by the help of his maundrill, by degrees so wrought away the earth over head, and getting it under his feet, so raised himself higher and higher, that at length he came out above ground safe and sound, having worked thus upwards at least twenty-seven feet in an hour's time; which even the people thereabouts, who understand these works, look upon to this day as so strange a performance, that the man (now living) is still called Witch Dashfield." (Nat. Hist. Staff. pp. 284, 288, 291, 304, 305, 306, 329.

⁷³ Nat. Hist. Staff. pp. 249, 250.

the doctor wrote, and seems to have no opinions but what were reflected from the crown. He turns tail of all his Staffordshire supporters, by telling the public "that he appeals only to the royal judgment, and therefore shall little value what other men think, but cheerfully acquiesce in his majesty's decision."⁷⁴

Finally, be it far from a Mason to detract from any man's real worth, or endeavour to blemish what is praiseworthy and meritorious in any man's conduct or writings, though some parts may be dappled with falsehood or error; and therefore, with allowing all due praise to his literary acquisitions, in which it must be confessed he took great pains, yet it is most certain a man of less judgment, and more credulity, never lived than Dr. Plot.

⁷⁴ Dedication to King James.

CHAPTER II.

AN APOLOGY FOR THE FREE AND ACCEPTED MASONS.

OCCASIONED BY THEIR PERSECUTIONS IN THE CANTON OF BERNE, WITH
THE PRESENT STATE OF MASONRY IN GERMANY, ITALY,
FRANCE, FLANDERS, AND HOLLAND.¹

“ ————— Then the witch
Began a magic song,
One long low tone, through teeth half closed,
Through lips slow moving, muttered slow ;
One long continued breath,
Till to her eyes a darker yellowness
Was driven, and fuller swoln the prominent veins
On her loose throat grew black.
Then looking upward, thrice she breathed
Into the face of heaven ;
The baneful breath infected heaven ;
A mildewing fog it spread
Darker and darker ; so the evening sun
Poured his unentering glory on the mist,
And it was night below.” SOUTHEY.

THE Free and Accepted Masons, so famous in
our times, are a society of men of all ages, con-

¹ The following papal decree was issued against this pamphlet by the Apostolical Chamber at Rome in 1739 :—“ The 18th day of Feb. 1739. The sacred congregation of the most eminent, and most reverend cardinals of the holy Roman See, and inquisitor-general in the Christian republic against heretical pravity, held in the convent of St. Mary Supra Minervam, thoroughly

ditions, religions, and countries, who have ever been such lovers of virtue, as always to seek and never

weighing that a certain book, written in French, small in its size, but most wicked in regard to its bad subject, intituled, ‘ The History of, and an Apology for the Society of Freemasons, by J. G. D. M. F. M., printed at Dublin for Patrick Odoroko, 1739,’ has been published to the great scandal of all the faithful in Christ, in which book there is an apology for the society of Freemasons, already justly condemned by the Holy See ; after a mature examination thereof, a censure, and that published by our most holy lord, Pope Clement XII., together with the suffrages of the most eminent and most reverend lords, the cardinals, by the command of his holiness, condemns and prohibits, by the present decree, the said book, as containing propositions and wicked principles.

“ Wherefore, that so hurtful and wicked a work may be abolished, as much as possibly it can, or at least that it may not continue without a perpetual note of infamy, the same sacred congregation, by command as above, has ordered that the said work shall be burnt publicly by the minister of justice in the street of St. Mary Supra Minervam, on the 25th of the current month, at the same time the congregation shall be held in the convent of the same St. Mary.

“ Moreover, this same sacred congregation, by the command of his holiness, positively forbids and prohibits all the faithful in Christ, that no one dare by any means, and under any pretence whatsoever, copy, print, or cause to be copied or printed, or retain or presume to read the said book in any language and version now published, or (which God forbid) may be published hereafter, and now condemned by this decree, under the pain of excommunication, to be incurred *ipso facto* by those that shall offend therein ; but that they shall presently and effectually deliver it up to the ordinaries of such places, or to the inquisitors of heretical pravity, who shall burn it, or cause it to be burnt, without delay.

“ Twenty-fifth of February, 1739.

“ Paul Antinus Capellorius, notary-public of the Holy Roman and Universal Inquisition.

“ The place + of the seal.

betray it; and yet happier in seeing those amiable ends constantly practised by all that are true and faithful. From hence it is, that they are united by the most indissoluble ties of brotherly affection, and instructed with unanimity to aspire after that which makes their lives happy, by uniting the profit and the good of mankind.² However resplendent this picture of the fraternity may appear at first view, the colouring yet very much falls short of the original; and more so, as these qualifications have exposed them to many unjust and cruel persecutions,³ under various pretences, very false in them-

“ Upon the 25th of February, 1739, the above-cited decree was fixed and published at the gates of the church of the Prince of the Apostles, at the palace of the holy office, and at the other customary places within the city, by me Peter Romolatus, officer of the Holy Inquisition.”

² Thus a writer of the last century concludes his book in the following words:—“ Throughout this golden æra of the fraternity, the royal art has been carefully and diligently propagated, the noblest evidences of true old architecture everywhere abounding, and perhaps never appeared to greater advantage since the Augustan age; as these nations, in their high taste for building and culture of the sciences, far exceed the rest of Europe; so that the absolute and complete restoration of everything ancient, noble, great, and elegant in architecture, has been by fate reserved to be completed in these happy islands; and that whilst any of those goodly structures continue to resist the ruins of time, the fame and glory of the most ancient fraternity in the world will be honoured and esteemed by all that love true knowledge; and joining the operative and moral architect, together with the constant practice of the most extensive humanity, benevolence, and charity, seem to promise a continuation till the final consummation of all things.”

³ Men of sense and discrimination usually endeavour to induce

selves, as the reasons of such vexatious troubles proceeded from imaginary and groundless stories propagated among the vulgar.⁴ It is the right of the unjustly-persecuted to complain, and to wish for redress. It is a token of real goodness and virtue to bear the scourge of ignorant and mistaken zealots with such becoming fortitude and patience, as will at length prevail. By thus magnanimously bearing undeserved reproach, they are sure at least of the hearty good wishes of all that are true and faithful throughout the world.

The States-general of the United Provinces were the first among the powers of Europe who took

others to embrace their opinions by persuasion—bigots by persecution. Christ established his gospel by mildness—Mahomet by the sword. The persecutions of the early popes were carried on by the agency of ignorant zealots. Pope Innocent III. perceived in the Dominican and Franciscan friars all the qualities necessary for carrying on his persecuting schemes. They appear to have been descended from the dregs of the people; they were severe and inflexible, and entirely devoted to the interests of the court at Rome. The pope having secured their services, sought for every opportunity to increase their authority; and at length the inquisition was established, where they were to sit and hear, and pronounce sentence against reputed heretics, as judges delegated by him, and representing his person.

⁴ These stories were propagated by means of a swarm of pamphlets, with which its enemies thought to destroy the existence of Freemasonry, as the locusts did the fruits of the land of Egypt. (See Masonic Institutes, p. 17.) These pamphlets were generally treated by the fraternity with perfect indifference, and even made by them the subjects of ridicule. Two of them were satirized in the secretary's song; and when they were thus brought prominently under the notice of the lodge, they proved a fund of amusement to the brethren present.

notice of the Freemasons; for, finding that they held their chapters or congregations in almost every town under their government, they began to be exceedingly alarmed, as it was judged impossible that architecture could be the only motive for holding such assemblies.⁵ Under this persuasion the States published an edict, in the year 1735, in which they ordained that, though they had not discovered anything in the behaviour or practices of the fraternity, contrary to the peace of the republic, or to the duty of good subjects, they were resolved, nevertheless, to prevent any bad consequences that might ensue, that the congregations, assemblies, or lodges of the Freemasons should be entirely abolished.⁶ Far

⁵ The first of a series of regular meetings took place at the Hague, in 1734, under the direction of Bro. de la Chapelle; but in the third year of their establishment, proclamations were issued against them, which were followed by the order of the Emperor Charles VI., in 1738, prohibiting the continuance of masonic assemblies in his Netherland dominions, or any part of Flanders. Despite these edicts, the lodge at the Hague continued its work, and adopted, in the year 1749, the title of Mother Lodge; diffusing in all directions its kindness, and rendering assistance to all that required it. In 1759, the Baron Charles von Boetzelaer was elected Grand Master; and he entered so actively on its duties, that to his interference and management the prosperity of Masonry in Holland may be ascribed. It survived the persecution there, and is at present in a flourishing state. (*Freemasons' Quarterly Review*, 1844, p. 158.)

⁶ Let us see what the London Masons were about at the time when this sweeping ordinance was decreed. In turning to the history of Masonry, we find Thomas Thynne, Lord Viscount Weymouth, the Grand Master; John Ward, Esq., Deputy Grand Master; Sir E. Mansell, Bart., and Martin Clare, A.M., F.R.S.,

from blaming the conduct of these wise republicans, it will be found to accord with the policy of their government, ever remarkably suspicious of all new or secret assemblies;⁷ besides, at that time they knew no better, for they had not a clear and distinct knowledge of the harmless nature, and of the end and design, of the fraternity; which, at the time

the Grand Wardens. The Grand Master elect, on April 17, 1735, was attended at his house, in Grosvenor-square, by Grand Master Crauford and his officers, by the Dukes of Richmond and Athol, the Marquis of Beaumont, the Earls of Winchelsea, Wemys, Loudon, and Balcarras, the Lord Vere Bertie and Lord Cathcart, with many other eminent and worthy brethren, clothed proper, and with a band of music proceeded through the city with great state and solemnity to Mercer's Hall, where good old customs were strictly observed. In the several communications, Deputy Grand Master Ward, being in the chair, made a most excellent speech, recommending temper, decency, and good decorum to the whole assembly; moved that a law might be made to enforce the same; and then proposed a regulation of ten rules for the good government of the communications, which passed unanimously. It not suiting the Grand Master to attend, the Deputy Grand Master performed all to the lasting honour, safety, and well-being of the craft.

⁷ Notwithstanding the above ordinance, a lodge composed of several respectable gentlemen continued to meet at a private house in Amsterdam. The magistrates getting intelligence of it, ordered the whole lodge to be arrested; when the Master and Wardens declared, that although they were incapable of satisfying the magistrates respecting their particular secrets or ceremonies, yet if any of the magistrates chose to be initiated, they would then be satisfied that Masonry contained nothing but what was good and commendable. The magistrates accepted the offer, and ordered the town-clerk to be initiated; which was accordingly done; and he made such a favourable report of the proceedings in the lodge, that all the magistrates became Masons, and established a new lodge for their own particular use.

this happened, were holding their lodges under the sanction of the Grand Master of England, and were rapidly spreading all over Europe, under the same great authority,⁸ which procured them peace and an honourable reception, where otherwise they should not have found it. The States-general having since experienced the good behaviour of the fraternity,⁹ and acquainted themselves with the charges, laws, and essential usages of that illustrious body, do not only permit any of their subjects to become of the craft, but also countenance, encourage, and protect the lodges in the cities and towns of the republic.¹⁰

* There was an authorized compact between the Right Honourable Lord Petre, Grand Master of England, and his Serene Highness the Prince of Hesse Darmstadt, Grand Master of Germany, in which the Grand Lodge in London confirmed the power and authority of his Serene Highness in Germany; and the latter agreed not to constitute any new lodges, or grant any masonic power or authority, except within the empire of Germany. And the two contracting Grand Lodges mutually agreed to use their best endeavours to destroy all schemes and innovations in Masonry, and more especially that sect of Masons who call themselves the Strict Observance, whose principles are pronounced in their compact to be inconsistent with true Masonry.

* The first lodge at Amsterdam was opened by the grand officers from the Hague, and consisted of the first men in the country; but it was interdicted, as we have just seen, and the result was creditable to the Order. From that period all prohibitory proclamations were withdrawn, and the Order became protected by the laws, excepting in the provinces under the sway of the Emperor Charles VI.

¹⁰ The progress of Masonry in Holland is thus given in the foreign periodical called *Latomia*:—"The only original, traceable, and regular lodge at the beginning of the seventeenth century, is the Mons lodge of Perfect Union, under the warrant of the

France, in the year 1737, followed the example of Holland; though many of the greatest personages in that kingdom had defended the lodges of Masons, and interested the court in their behalf, yet they were decreed to the same fate as in the United Provinces, by reason that under the pretence of the inviolable secrets of their Order, they might cover some dangerous design, which might in the end be to the disadvantage, not only of religion, but of the kingdom's peace.¹¹ But these days have been. At this time there are none so scrupulous, in regard to Masonry, as they were some years ago. It is known that the Prince of Conti, that illustrious hero, glories in having been made a Mason; and that he some-

Duke of Montague; from that nucleus it gradually increased, but principally in the south. In 1731 the Grand Duke of Tuscany was introduced into Freemasonry by the English ambassador, Lord Chesterfield; but the lodge, with one exception, consisted of Englishmen. It appears that Bro. Vincent de la Chapelle held a lodge under the title of 'the Reunion of the Grand Masters of the Provinces, and the resort of the generality;' from which time may be dated the commencement of the persecution by the clergy and populace, who supposed it to have a political tendency."

¹¹ At this period the continent of Europe was over-run with infidelity. The court, the church, and every other class of society swarmed with Free-thinkers—and the tendency of some of the interpolated degrees, viz., the Elus, the Chevalier du Soleil, &c., gave rise to an opinion that Masonry was a system of infidelity. Hence, probably, arose the persecutions to which Freemasonry was exposed. In France Masonry was abolished in 1737, under the pretence that the inviolable secrets of the lodges might cover some dreadful design hostile to religion, and dangerous to the kingdom. These suspicions, however, were speedily removed, and the Order was restored to its former prosperity and splendour.

times lays aside his warlike habiliments, to wear the honest and humble apron, and work with surprising diligence and assiduity in carrying on the grand design.

The persecutions the Freemasons have undergone at Vienna might have passed unnoticed, as it was occasioned by the jealousy of some ladies belonging to the court, who having endeavoured, by various artful and crafty devices, to get some of their tools and agents into many of the lodges, though without any effect, they then attempted to inflame the mind of the empress-queen against the fraternity, and carried it so far with that princess, as to get an order for surprising them in all their lodges, to revenge themselves, in as open a manner as possible, for some affronts they imagined had been given them by the fraternity. But the success of their undertakings did not by any means answer the intentions of their diligence and industry, for no less a person than his imperial majesty, the first Mason in Europe, instantly put a stop to all their proceedings, and declared himself ready to answer for their conduct,¹² and to redress any plea that

¹² That enlightened monarch, Joseph II., allowed the Freemasons every indulgence and privilege, restricting the number of lodges to three in large towns, but giving plain instructions to all departments in the state to assist and support the Freemasons. Affairs were altered, however, by his successors. The meetings were prohibited, and Francis II. requested all the German princes to do the same. The ambassadors of Hanover, Brunswick, and Prussia, protested against it, saying, that the emperor might do as he pleased in his own country, but beyond that he had no right

could be alleged against them;¹³ but that the ladies or their abettors must find some better foundation for complaint, before he should enter into the merits of the cause, as what had already appeared was only falsehood and misrepresentation.

The court of Rome, instigated by the impositions of evil-minded persons, poured out its bulls and decrees against the Masons,¹⁴ whereby they were

to legislate. Austria complied with his requests; and every man officially employed was sworn that he was not, and never would become a member of the secret societies of Freemasons, Rosicrucians, Illuminati, or whatever other name they might bear. (Freemasons' Quarterly Review, 1844, p. 162.)

¹³ The prayer of this excellent monarch on the present occasion is worthy of perusal, and may be found in the Freemasons' Quarterly Review, 1843, p. 472. It was taken from an old German work, and will well repay a perusal. In it he says, addressing the Deity—"I will try to be like thee, as far as human efforts can approach infinite perfection. I will be as indulgent, as thou art, to all men whose tenets differ from mine, and all unnatural compulsion, in point of conscience, shall be banished from my kingdom!"

¹⁴ The republication of this tract will be extremely useful at the present period, when the absurd denunciations against Freemasonry have been repeated from authority. I subjoin an episcopal denunciation, extracted from the "Monita et Statuta," promulgated by the English vicars apostolic.—"We enjoin that the Catholics be warned against entering into the society of them who are vulgarly called Freemasons." This document was signed on the 4th May, 1838, by the bishops of Siga, of Cambysopolis, of Trachis, and of Olena. This was not enough for the latter, who, in April 1842, promulgated an additional injunction, to be observed in the London district, declaring that "a confessor cannot lawfully or validly grant sacramental absolution to men belonging to the society of Freemasons, unless they absolutely, positively, and for ever, abandon the aforesaid condemned society.

condemned in a more severe and tyrannical manner, the peculiar characteristic of the inquisition, than they had ever yet undergone in any nation, and that without the least foundation for such proceedings, his holiness being utterly ignorant of what was so zealously to be interdicted. The words of the said bull, with the edict and decree which followed, will best depicture the impure fountain they sprang from.¹⁵

This rule must be implicitly followed, where the penitent is avowedly associated with a body of Freemasons, or where, in confession, he declares himself to be a Freemason."

¹⁵ "These bulls against Freemasonry," says Bro. O'Ryan, "are no more the law of the church of Rome, than the lunatic manifesto of Carnana of Malta is the production of the mind of either a scholar or a Christian. It should, however, be borne in mind, that Leo XII. used very strong measures to uproot a society, well known by the name of the Carbonari, whom many, most erroneously, confound with Freemasons, with whom they have nothing in common, save secrecy. The one is a society admitting its objects to be those of violence and blood, assuming as its war cry, 'Revenge for the land crushed by the wolf,' and binding its members on admission to hatred to tyrants. The other enjoins obedience to law, human and divine, and inculcates charity. The one is confined to a particular locality, the other extends to every region of the civilized world—the former aims at the infliction of vengeance on men for their evil actions, the latter seeks to unite the whole human family in a sublime and sacred bond of brotherhood, and endeavours not to encourage strife, but to promote benevolence. The Carbonari throughout Italy were visited by law with the punishment of death, at so late a period as 1821, while on the passing of an act to suppress secret societies in this country, the British parliament especially excepts Freemasons; affording thereby a proof that their character as citizens, and their loyalty as subjects, are unquestioned. Now may it not be very probable, that this often quoted bull is directed

“ The Condemnation of the Society or Conventicles De Liberi Muratori, or of the Freemasons, under the Penalty of ipso facto Excommunication, the Absolution from which is reserved to the Pope alone, except at the point of Death.

“ CLEMENT BISHOP, SERVANT OF THE SERVANTS OF GOD, TO ALL THE FAITHFUL OF CHRIST, HEALTH AND APOSTOLICAL BLESSING.

“ Placed (unworthy as we are) by the disposal of the divine clemency, in the eminent watch-tower of the apostleship, we are ever solicitously intent, agreeable to the trust of the pastoral providence reposed in us, by obstructing the passages of error and vice, to preserve more especially the integrity of orthodox religion, and to repel, in these difficult times, all danger of trouble from the whole Catholic world.

“ It has come to our knowledge, even from public report, that certain societies, companies, meetings, assemblies, clubs, or conventicles, commonly called De Liberi Muratori, or Freemasons, or by whatsoever other name the same in different languages are distinguished, spread far and wide, and are every day increasing; in which persons, of whatever religion or sect, contented with a kind of an affected show of natural honesty, confederate together in a close and inscrutable bond, according to laws and orders agreed upon between them; which likewise, with private ceremonies, they enjoin and bind themselves, as well by strict

against the Carbonari, not the Freemasons? Admitting it, however, to be against the latter, it is but the opinion of one man, which cannot, contrary to the evidence of our senses, and the approval of our consciences, persuade us that that is criminal which we know full well to be righteous.” (Intolerance, p. 53.)

oath taken on the Bible, as by the imprecation of heavy punishments, to preserve with inviolable secrecy.

“ We therefore revolving in our mind the great mischiefs which generally accrue from this kind of societies or conventicles, not only to the temporal tranquillity of the state, but to the spiritual health of souls; and that, therefore, they are neither consistent with civil nor canonical sanctions; since we are taught by the divine word to watch, like a faithful servant, night and day, lest this sort of men break as thieves into the house, and, like foxes, endeavour to root up the vineyard; lest they should pervert the hearts of the simple, and privily shoot at the innocent; that we might stop up the broad way, which from thence would be laid open for the perpetration of their wickedness with impunity, and for other just and reasonable causes to us known, have by the advice of some of our venerable brethren of the Roman church, the cardinals, and of our own mere motion, and from our certain knowledge and mature deliberation, by the plenitude of the apostolical power, appointed and decreed to be condemned, and prohibited, and by this our present ever-valid constitution, we do condemn and prohibit the same societies, companies, meetings, assemblies, clubs, or conventicles, *De Liberi Muratori*, or Freemasons, or by whatever other name they are distinguished.

“ Wherefore all and singular the faithful in Christ, of whatever state, degree, condition, order, dignity, and pre-eminence, whether laity or clergy, as well seculars as regulars, worthy all of express mention and enumeration, we strictly, and in virtue of holy obedience, command that no one, under any pretext or colour, dare or presume the aforesaid societies, *De Liberi Muratori*, or Freemasons, or by whatever other manner distinguished, to enter into, promote,

favour, admit, or conceal in his or their houses, or elsewhere, or be admitted members of, or be present with the same, or be anywise aiding and assisting towards their meeting in any place; or to administer anything to them, or in any manner publicly or privately, directly or indirectly, by themselves or others, afford them counsel, help, or favour; or advise, induce, provoke, or persuade others to be admitted into, joined, or be present with this kind of societies, or in any manner aid and promote them; but that they ought by all means to abstain from the said societies, companies, meetings, assemblies, clubs, or conventicles, under the penalty of all that act contrary thereto, incurring excommunication *ipso facto*, without any other declaration; from which no one can obtain the benefit of absolution from any other but us, or the Roman pontiff for the time being, except at the point of death.¹⁶

“We will moreover and command, that as well bishops and superior prelates, and other ordinaries of particular places, as the inquisitors of heretical pravity universally deputed, of what state, degree, condition, order, dignity, or pre-eminence soever, proceed and inquire, and restrain and coerce the same, as vehemently suspected of heresy, with condign punishment; for to them, and each of them,

¹⁶ Thus it appears that, “except in danger of death, a confessor has not the power to absolve a penitent who is a Freemason without special permission from the pope. A confessor can absolve a penitent guilty of usury, adultery, murder, or any other crime however heinous, provided he be contrite; but if guilty of a breach of discipline by becoming a Freemason, from Rome only can absolution come; the inference deducible therefrom being, that a breach of human discipline is an offence more aggravating than an actual violation of the commands of the Decalogue, and to disobey your fellow-man, is more criminal than to trample on the laws of the Deity!” (O’Ryan ut supra, p. 52.)

we hereby give and impart free power of proceeding, inquiring against, and of coercing and restraining with condign punishments, the same transgressors, and of calling in, if it shall be necessary, the help of the secular arm; and we will that printed copies of these presents, signed by some notary public, and confirmed by the seal of some person of ecclesiastical dignity, shall be of the same authority as original letters would be, if they were shown and exhibited. Let no one, therefore, infringe, or by rash attempt contradict this page of our declaration, damnation, command, prohibition, and interdict; but if any one shall presume to attempt this, let him know that he will incur the indignation of Almighty God, and of the blessed apostles Peter and Paul.

“Dated from Rome at St. Mary’s the Greater, in the year of the incarnation of our Lord 1738, the 4th of the calends of May (28th of April, N. S.) in the 8th of our pontificate.

A. CARD. Vice-Datary.

C. AMATUS, Vice-Secretary.

VISA DE CURIA N. ANTONELLUS.

The place + of the leaden seal.

I. B. EUGENIUS.

Registered in the Secretary of the Briefs Office, &c.

“In the above-mentioned day, month, and year, the said condemnation was fixed up and published at the gates of the palace of the Sacred Office of the Prince of the Apostles, and in other usual and accustomed places of the city, by me Peter Romolatus, Cursitor of the most Holy Inquisition.”

“ EDICT.—*Joseph Cardinal Firrao, of the Title of St. Thomas in Parione, and of the Sacred Roman College Cardinal Priest.*

“ Whereas the holiness of our sovereign lord Pope Clement XII. happily reigning, in his bull of the 28th of April last, beginning *In eminenti*, condemned, under pain of excommunication reserved to himself, certain companies, societies, and meetings, under the title of Freemasons, more proper to be called conventicles, which, under the pretext of civil society, admit men of any sect and religion, with a strict tie of secrecy, confirmed by oath on the sacred Bible, as to all that is transacted or done in the said meetings and conventicles ; and whereas such societies, meetings, and conventicles are not only suspected of occult heresy,¹⁷ but even dangerous to public peace, and the safety of the ecclesiastical state ; since if they did not contain matters contrary to orthodox faith, to the state, and to the peace of the commonwealth, so many and strict ties of secrecy would not be required, as it is wisely taken notice of in the aforesaid bull ; and it being the will of the holiness of our said lord, that such societies, meetings, and conventicles totally cease and be dissolved, and that they who are not constrained by the fear of censures, be curbed at least by temporal punishments.

“ Therefore, it is the express order of his holiness, by this edict to prohibit all persons, of any sex, state, or condition soever, whether ecclesiastical, secular, or regular, of what-

¹⁷ The above refers to the practice of the Rosicrucians, who had been admitted into the Order, and had succeeded in engrafting many of their conceits upon it ; taken from the elaborate cabalistical work of Studion, called “ Naometria, or Temple measuring ; or the Temple opened by the Key of David. Auctore Simone Studione inter Scorpiones. Anno 1604.”

ever institute, degree, or dignity, though ordinarily or extraordinarily privileged, even such as require special and express mention to be made of them, comprehending the four legations of Bologna, Ferrara, Romagna Urbino, and the city and dukedom of Benevento; and it is hereby forbidden that any do presume to meet, assemble, or associate in any place under the said societies, or assemblies of Freemasons, or under any other title or cloak whatsoever, or even be present at such meetings and assemblies, under pain of death and confiscation of their effects, to be irremissibly incurred without hopes of grace.

“ It is likewise prohibited, as above, to any person soever to seek or tempt any one to associate with any such societies, meetings, or assemblies, or to advise, aid, or abet to the like purpose the said meetings or assemblies, under the penalties abovesaid; and they who shall furnish or provide a house, or any other place, for such meetings or conventicles to be held, though under pretext of loan, hire, or any other contract soever, are hereby condemned, over and above the aforesaid penalties, to have the house, or houses, or other places where such meetings and conventicles shall be held, utterly erased and demolished; and it is his holiness's will, that to incur the abovesaid penalty of demolition, any human conjectures, hints, or presumptions, may and shall suffice for a presumption of knowledge in the landlords of such houses and places, without admission of any excuse soever.

“ And because it is the express will of our said lord, that such meetings, societies, and conventicles do cease, as pernicious, and suspect of heresy and sedition, be utterly dissolved; his holiness does hereby strictly order, that any persons, as above, who shall have notice for the future of the holding of the said meetings, assemblies, and conven-

ticles, or who shall be solicited to associate with the same, or are in any manner accomplices or partakers with them, be obliged, under the fine of a thousand crowns in gold, besides other grievous corporal punishments, the gallies not to be excepted, to be inflicted at pleasure, to denounce them to his eminence, or to the chief magistrate of the ordinary tribunal of the cities, or other places in which the offence shall be committed, contrary to this edict; with promise and assurance to such denouncers or informers, that they shall be kept inviolably secret and safe, and shall farther obtain grace and immunity, notwithstanding any penalty they themselves may or shall have incurred.

“ And that no one may excuse himself from the obligation of informing under the borrowed pretext of natural secret, or the most sacred oath, or other stricter tie, by order of his said holiness, notice is hereby given to all, that such obligation of natural secret, or any sort of oath in criminal matters, and already condemned under pain of excommunication, as above, neither holds nor binds in any manner, being null, made void, and of no force, &c.

“ It is our will that the present edict, when affixed in the usual places in Rome, do oblige and bind Rome and its district, and from the term of twenty days after, the whole ecclesiastical state, comprehending even the legations and cities of Bologna, Ferrara, and Benevento, in the same manner as if they had been personally notified to each of them. Given in Rome this 14th day of January, 1739.

JOSEPH, Cardinal Firrao.

JEROME DE BARDI, Secretary.

Rome, in the printing-office of the Reverend
Apostolic Chamber. 1739.”



Notwithstanding these abominable infractions upon human liberty, and being thus oppressed in the ecclesiastical state,¹⁸ the fraternity found a safe refuge from time to time in many parts of Italy, who being better enlightened than those of Rome,¹⁹ did not by any means oppose the spreading and propagating an art, founded on the most exalted maxims of sound morality, and which could not but tend to the greatest advantage of every kingdom.²⁰

¹⁸ The Roman Catholics were not generally satisfied of the policy, or even the justice of these arbitrary edicts. Dr. Doyle said, in his evidence before the House of Commons—"I should be satisfied that a sentence was just and lawful, before I would make myself an instrument in executing it: for they are guilty of death, says the Apostle, not only those who do evil, but those who consent to the doing of it; and if I become the pope's agent in pronouncing sentence of excommunication against a Christian not guilty of a crime, in my opinion deserving it, I should be an accomplice in the pope's injustice."

¹⁹ In the archives of the Grand Lodge of Scotland is deposited an old parchment-bound minute book, with the following explanatory memorandum respecting the lodge at Rome in 1735.—"Pope Clement XII. having published a most severe edict against Freemasonry, the last lodge held at Rome was on the 20th August, 1737, when the late Earl of Wintown was Master. The officer of the lodge, who was a servant of Dr. James Irvin, was sent, as a terror to others, prisoner to the Inquisition, but was soon released." See the whole account in the *Freemasons' Quarterly Review*, 1842, p. 393, where the transactions of this lodge are recorded.

²⁰ In Spain, however, these edicts excited a severe persecution of the fraternity. In 1742, the Inquisition of that country imprisoned Bro. Alexander James Mouton, a French artist, and John Coustos, a native of Bern, in Switzerland, for being Freemasons; the father of the latter came into England in 1716, and was naturalized. The crimes brought against them by that horrid



The malicious reflections and invectives raised and spread against the Masons all over Europe, and with which they have been without mercy bespattered, and which would fill a volume, must be passed over in silence, to treat of matters that are of much greater consequence and nearer concern to the fraternity. At a time when they enjoyed peace and tranquillity in Switzerland to the utmost of their wishes, all at once a cloud arose in a certain quarter that threatened a heavy storm ; nor less it was than to root out and extirpate the hitherto unshaken and immoveable foundations of Masonry, and at once to overthrow the superb structure that had been erecting for many ages.²¹ This must be farther, and more at large, explained for the benefit of those who are not already acquainted with the facts. None can be ignorant that, after the example of France and Holland, the Swiss cantons received the Masons amongst them, and afforded them treat-

Inquisition were, that they had infringed the pope's orders, by their belonging to the sect of Freemasons ; which sect was a horrid compound of sacrilege, unnatural, and other abominable crimes ; of which the inviolable secrecy observed therein, and the exclusion of women, were but too manifest indications ; a circumstance that gave the highest offence to the whole kingdom. See Chap. IV. of the present volume.

²¹ The first lodge in Switzerland was founded at Geneva, in 1737 ; the second in Lausanne, by a warrant from the Duke of Montague, in 1739, which was subsequently made the Grand Lodge. Accession to Freemasonry was forbidden, but no particular regard was paid to the decree at present ; but it operated as a clog upon the craft, and prevented, to a certain extent, the dissemination of its principles.

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ment equal to their merit.²² The eagerness with which all ranks of people applied themselves to what might aggrandize that illustrious body, has served as a pattern for all other nations in Europe, who value themselves for their brightness of understanding, or love for the liberal arts. What fatal destiny—what fanatical fury—could transport the magistrates of Berne to become the enemies of Masonry,—the enemies of a society who had never done them wrong, or impeached of one unworthy deed? Is it then that innocence, capable everywhere of curbing the fiercest and most malignant dispositions, can make no impression upon the callous hearts of those sage republicans? No; the cruel prejudices with which they armed themselves against the noble craft, has caused them to publish an ordonnance for their abolition, containing assertions as unjust as ill-founded against the society of Freemasons, “who had slyly and artfully crept into that country.” On reading this, who could restrain the fervency and zeal with which he must be inflamed for the honour and glory of this ancient and venerable society? This it was that led the writer of this little Essay to make all possible efforts for their defence, by imparting to the public some reflections

²² And this might, as it should appear, be done safely when the King of Prussia was the avowed protector of the Masons of Germany, and the reigning Duke of Brunswick their Grand Master; the Princes of Lunenburg, Hesse Cassel, &c., Prov. Grand Masters in Denmark, Hamburgh, &c.; and H. R. H. Joseph, Duke of Courland, protector of the Masons there.

by way of apology for the Masons, upon their being so violently attacked by the Magistrates of Berne. But that the several articles of this ordonnance may by the reader be better examined one by one, and by which he will be the better enabled to judge the force of the reasons made use of against it, made it necessary to insert the said ordonnance here at length, not deviating in the least from the original. It is set forth in these words :—

We the advoyer, the little and great council of the city and republic of Berne, make known to all men by these presents: Having learnt that a certain society, called Freemasons, spreads itself every day more and more into all the cities and towns under our government, and that the persons who have joined the said society are received under various solemn engagements, and even by oath. Wherefore, having seriously reflected upon the consequences thereof, and considered that such meetings and associations are directly contrary to the fundamental laws and constitutions of our country, and in particular to the protection required on our part to discountenance any assemblies under our government, without our knowledge and express permission: moreover it has appeared to us, that if an effectual remedy was not immediately taken, the consequence of that neglect might be dangerous to the state. For these reasons, and through our paternal affection as much for the public good as the private advantage of all our citizens and subjects, we have found it absolutely necessary to dissolve and totally abolish the said society, which we do by these presents; and henceforth for ever we forbid, annul, and abolish it in all our territories and districts, to all persons that now are, or shall hereafter

come into our dominions: and we do in the first place ordain and decree, that all those, our citizens and subjects, who are actually known to be Freemasons, shall be obliged immediately to abjure, by oath, the engagements they have taken in the said society, before the bailiff or officer of the district where they live, without delay. And as to our citizens and subjects who actually are Freemasons, and not publicly known to be such, and who, nevertheless, at present reside in our dominions, or may hereafter come under our obedience, our sovereign will and pleasure is, that those who shall be found in our dominions, shall be bound to renounce their obligation in the space of one month from the date hereof; and those who are absent must submit to the same terms, to be reckoned from the day of their return, not only to accuse themselves, but to abjure and renounce their engagements, those who present themselves in our capital city, to the reigning Advoyer, and in other cities, and in the country, to the bailiff of the place; and from them they shall receive assurance of safety to their persons, if they abjure and renounce their obligations without delay, in the same form as all other Masons are obliged to do.

Upon failure in any part hereof, they shall all undergo the punishment hereafter declared. But to the end that no person shall dare, for the time to come, to entice, tempt, solicit, or be so enticed, tempted, or solicited, to engage him, or themselves, into this same society of Freemasons, we have thought fit to ordain and decree as follows.

That all those Masons who shall hold their assemblies in our dominions, or who shall entice, tempt, or solicit others into their associations, as well as all our citizens and subjects in our dominions, and elsewhere, as also those who have been set at liberty, shall for the future frequent

such assemblies, they shall all and every of them be subjected to the fine of one hundred crowns, without remission ; and likewise be deprived of whatever place, trust, benefit, or employment, he shall now hold ; and if they have no present employment or office, shall be rendered incapable of holding any such for the time to come.

And touching the place or lodge where this kind of assemblies are held for the future, the person or persons who shall let or furnish them with a house, room, or place, for the holding of such lodge, shall be subjected to the same fine of one hundred crowns ; one-third of which to the informer, one-third to the bailiff of the place, and one-third to the hospitals, or fund of the poor, where such assembly shall be held. Let it be well understood that all offenders who shall leave our dominions, in order to satisfy the payment of the said fine, shall be banished from our dominions for ever, or till they shall have paid the said fine, and shall not return again till they have paid it, upon pain of death. We moreover reserve, at pleasure, to punish with more or less rigour, according to the case of the person so rendering himself up to our sovereign pleasure, or those who, notwithstanding their abjuration, shall have again entered into the society, or frequent any of their assemblies.

We do finally ordain and command, that all our bailiffs and ministers of justice do cause these presents to be published in all churches, and to be fixed up in the accustomed places, and see that these our commands are strictly and faithfully executed.

Given in our great council the 3rd of March, 1745.

It is not intended to assert that princes have not the right to forbid their subjects from entering into

any society or community, but really to show the contrary by unexceptionable arguments. All sovereigns have the authority to determine the actions of their subjects, provided they are by a necessity, as well natural as moral, or by the fundamental laws of the place, capable of an obvious determination. The exercise of Masonry, then, comes not under the number of those determinable actions, which, by necessity or fundamental laws, are exempted from the sovereign authority. Princes may act as they think fit with respect to the exercise of Masonry; yet let it be well noticed, that what is here asserted will oftener accord with the absolute power of a sovereign than with the common and natural rights of mankind and strict justice, which are frequently of a direct contrary tendency. The ordonnance of the Canton of Berne is not to be attacked on the side of sovereign power, but in the unjust motives, suppositions, and groundless imputations, that occasioned the over-hasty magistrates to accomplish the extirpation of the fraternity. This event has, however, answered one salutary end of clearing up the integrity of the Masons, and setting their innocence and sufferings, their noble and unexceptionable demeanour, and other their admirable deeds, in a proper point of view; which shining merits it should have been thought might have produced the highest praise, instead of unworthy and unjustifiable reproach.²³ The ordonnance sets forth

²³ A writer in the Freemasons' Quarterly Review, (Sit Lux) under date 1845, very truly says: "In the present day we are

“that if an effectual remedy was not immediately taken, the consequence of that neglect might be dangerous to the state.” Is it possible that the clear-sighted republicans of Berne could discover such gross ignorance, and afford their countenance and attention to the mean and base surmises everywhere industriously propagated and served up to the higher powers against the Masons? What dangerous consequence could ensue if they were not afraid of the fraternity’s stirring up sedition and rebellion against the government? The supposition is worthy the supposers. The abolishing of supreme power, let it be exercised by whomsoever it will—by kings, or by particular persons, lords or magistrates, invested with sovereign

looked upon with a considerable degree of shyness by the Romish church, and indeed are openly denounced by some of their clergy as an unchristian body; while in old times the fraternity was chiefly composed of Roman Catholics; and it is to them we are indebted for those specimens of ancient architecture now remaining, the principle of which style of building was confined to themselves, and, in my opinion, formed one of the great secrets preserved among Masons, and the knowledge of which Sir C. Wren acknowledged to have been lost even in his day. That peculiar style of ecclesiastical architecture, the knowledge of which was formerly confined to our ancient brethren, contained a secret reference to the doctrine of the cross, and the mystery of the Trinity; and yet, strange to say, we who, as an Order, are descended from those ancient brethren, are now denounced as anti-christian, and our system as unholy, though we contend that it is founded on the purest principles of piety and virtue.” There is a great deal of truth in these observations; and they are fully exemplified in the “Apology for the Freemasons,” published by Bro. Spencer in 1846.

power, could tend to no other end than subverting all order in civil society, create confusion, and involve the country in destruction. The state or government, say the enemies of Masonry, ought to examine narrowly into and abolish the fraternity, because it spreads all over the world, and its members are united by obligations, so much the more strong and durable, as they are the less exposed to open day and vulgar eyes; a word can call them together; wound one, and you maim the whole body; one common interest unites them all as Brethren. Their mysteries must then cover some scheme for a revolution, which must be prevented. As they profess an indiscriminate obedience to their Grand Master and his officers,²⁴ all the world is threatened with being reduced to slavery and bondage by them, if they are not immediately extirpated without distinction. Every one will readily

²⁴ MAGISTER was the original term universally applied to an architect, and which, in distinction to his small band of associated Masons, was continued to the latest period. Thus Alexander de Berneval was *Maitre des œuvres de Maçonrie* at the cathedral at Rouen. *Depositor operum*, literally, he who lays a foundation or gives a plan. The generic word was *Cæmentarius*, which, or *Magister lapidum*, was used by the earliest Italian writers upon architecture. In the epitaph of the Master Mason of the abbey of Caen, in Normandy, he is styled "*Gulielmus jacet Petrarum summus in arte;*" and in St. Michael's Church, at St. Albans—"T. Wolvey, *Latomus summus in arte,*" &c. *Latomus* or *Lithotomus*, is, literally, Stonehewer, (*Lapicida*), and differs in some degree from *Cæmentarius*; the first-mentioned is a rough Mason or E. A P.; the other squared and polished the blocks of stone or ashlar, being the Fellowcrafts.

perceive the folly and impertinence of these frivolous and pitiful suggestions, as it requires but a small portion of common sense to discern both their malice and ignorance.²⁵

If the conduct of the fraternity be examined in every place where they have yet been established, it is utterly impossible to suppose Masonry so pernicious or so destructive in its designs and tendency ; and to have nothing in view but the subversion of the civil power, which they are ready to own comes directly from Almighty God.²⁶ How can it be

²⁵ This, however, has been the uniform course adopted by bigots and tyrants. The mysteries of Freemasonry were the object of suspicion. It was this which induced Trajan to reject the advice of Pliny when he recommended colleges or lodges of Masons to be formed for rebuilding the city of Nicodemia, which had been burnt down. Pliny says, (Epist. xlii.)—"Tu Domine despice, an instituendum putes, Collegium Fabrorum, duntaxat hominum cl ; ego attendam ne quis nisi Faber recipiatur, neve jure concesso, in aliud utatur. Nec erit difficile custodire tam paucos." The emperor refuses for this extraordinary reason—"Sed meminerimus provinciam istam et præcipue eas civitates, ab ejusmodi factionibus esse vexatas."

²⁶ Nothing can show the absurd pretences which were resorted to for persecution more than the following anecdote, taken from the Freemasons' Lexicon :—"Aix-la-Chapelle is remarkable for a persecution of the Freemasons in 1779. A Dominican monk, named Ludwig Greinemaun, a lecturer on theology, endeavoured to prove, by a course of sermons preached during Lent, that the Jews who crucified our Saviour were Freemasons ; that Pilate and Herod were the Wardens of a Masons' lodge ; that Judas, before he betrayed his master, was initiated in the Synagogue, and that when he returned the thirty pieces of silver, he did no more than pay the fees for initiation into the Order. The magistrates, to quiet the commotion raised among the people by these

thought credible that they should admit not only magistrates, but noblemen, great princes, and even crowned heads, to the mysteries of an Order, the end of which was only to subvert and destroy their power? Can such a thought as this enter into the mind of a man endowed with one grain of common sense? It is not to be found in the earliest histories, from the first establishment of Masonry to this day, that they ever bore a part in the intrigues and troubles that have been the forerunners of most cruel revolutions in many kingdoms and states of the world.²⁷ Even in England, a kingdom of all others the most subject to these convulsions, the

discourses, published a decree, which provided that "if any one shall offer a refuge in his house to the Freemasons, or allow them to assemble there, he shall be punished for the first offence with a fine of one hundred florins; for the second offence, two hundred florins; and for the third offence, with perpetual banishment from the city and its territories."

²⁷ The earliest charge to a newly-initiated brother which I have met with, contains the following extract on the above subject. It was used before 1730, and is valuable on account of its antiquity, and because it shows the ancient creed of a Mason respecting his conduct as a member of civil society:—"Brethren, you are now admitted, by the unanimous consent of our lodge, a fellow of our most ancient and honourable society; ancient, as having subsisted from times immemorial; and honourable, as tending in every particular to render a man so, that will be but conformable to its glorious precepts. The greatest monarchs in all ages, as well of Asia and Africa as of Europe, have been encouragers of the royal art; and many of them have presided as Grand Masters over the Masons in their respective territories, not thinking it any lessening to their imperial dignities to level themselves with their brethren in Masonry, and to act as they did."

fraternity always appeared with the greatest lustre and glory ; yet such was the decorum they observed there, that none can discern the least shadow or pretence that might cause them to be suspected of what is called in that renowned island "party faction," a thing directly contrary to the preservation and continuance of that sacred tie which unites them all upon their becoming brethren. From the same motives it is that they are enjoined in all their assemblies on no account to speak of political affairs,²⁸ not only that no umbrage may be given to the civil powers, but that no dissensions of that kind may arise in the lodges, which has sown the seeds of discord and hatred among the most intimate friends. Against this the oath they take is so sacred, that it is held as the most heinous crime to violate it. Who can suspect the Masons of engaging in plots which rarely have ended but by bringing the most flourishing kingdoms to the brink of destruction? Surely neither the religion nor policy of a state or kingdom had so often been shaken, or such seas of blood been spilt, if those who governed had

²⁸ The very foundation principle of Masonry is the exclusion of religion and politics ; because the lodges ought to admit men of all religious and political opinions. To exclude them would be a species of intolerance as bad as that which prompted the papal persecutions of the Order. It is equally inconsistent with the tenets of our profession, and at variance with the ancient landmarks of the Order, which all unite to conciliate true friendship amongst the members of the masonic family, and to embrace men of every country, sect, and opinion, who have been initiated into its mysteries.

been Masons, or at least had put in practice what they account as a crime. Far from degrading the authority of sovereigns, the Masons always have been, and ever will be, faithful, steady, and zealous defenders of it.²⁹

From what has been said, it must appear plainly to all that will throw aside partiality and imaginary prejudices, that the grave magistrates of Berne have been the most mistaken of any people in the world in the pretensions of their ordonnance, to think that any dangerous consequences could accrue to them from the assemblies of the Masons; a society which has no other intentions than to promote peace, love, union, and harmony among all men;³⁰ and who might have flattered themselves, not only with being cordially received, but protected in every state, as they propagated nothing but what would

²⁹ Smith's "Use and Abuse of Freemasonry" was dedicated to the King of Prussia; where we find him saying—"As the author had the honour to learn the first rudiments of war in your majesty's service, during seven instructive campaigns, and is connected with some of the most ancient and noble families in the Prussian dominions, is thereby induced to offer this work as a tribute of his unfeigned duty and respect to the greatest of kings, to the most valiant of heroes, the greatest philosopher, poet, and politician the world ever beheld."

³⁰ Masonry expands itself, says a celebrated writer of the last century, over the whole universe; and as "it shines refulgent by the splendour of its buildings, and the excellence of its work, let Masons also shine as lights of the world by their virtue, their benevolence, their charity. As the walls of a lodge circumscribe the social band, let friendship unite our hearts by every virtuous tie, so that our order may be for ever established in truth and righteousness."

make every one happy who is willing to be so. Another article of the ordonnance runs thus: " All those who are actually known for Freemasons, shall be obliged to abjure by oath the engagements they have taken in the said society." This matter must be closely examined, to see if the gentlemen of Berne had a right to push their ill-will to this great extremity, and to oblige their subjects to take this unheard-of step, and accuse themselves, which will appear the more violent from the considerations that follow.

The reception or initiation of a new brother is, by an express agreement, made between the Master of the lodge and the person who requests to be admitted. By this agreement or compact, not only the lodge of which he is Master, but also the whole Order of Freemasons, acquire a well-grounded right, which obliges this new-made brother to an exact and faithful observance of the laws of the fraternity, and to set his hand thereto; and also not to commit any action that may ever so remotely tend to the discredit or disgrace of the fraternity in general. This no prince or magistrate would ever have known, and therefore could not have deprived them of; but that the exercise of Masonry not being before interdicted, enjoying, not only in Berne, but in other parts of Switzerland, perfect liberty and freedom, rendered it of no moment to make public. The subjects, in becoming Masons, have not done anything contrary to the laws of the country under which they live, and of course

cannot, with the least appearance of justice, be taxed or punished at all, not having committed any crime. But to force a Mason to abjure by oath the solemn and harmless engagements he has entered into by his own free choice, and without solicitation, would be the most shameful breach of human liberty, the severest infliction, and greatest disgrace that ever befel a Mason. No, death itself would be more welcome to him than to be necessitated to commit so base and foul an action. And surely it may be inferred that the magistrates of Berne can never be so cruel as to attempt putting this infernal article into execution, it not being more contradictory to natural justice than to the sacred observance and only tie among men—an oath.

It may be deemed superfluous to say that a voluntary renunciation is the most ridiculous thing that could be required of a Mason. It is nevertheless set forth that they are not only to accuse themselves, but in consequence of that accusal or renunciation, they must abjure their engagements without delay.³¹ A voluntary renunciation is acknowledging they have done wrong, or that they

³¹ Plutarch relates that during the persecutions of the Pythagorean order, when the members were banished, a few secretly assembled in a house at Metapontum, when the inhabitants, in their bigotted fury, set fire to the house, and destroyed them all except two, who, being young and active, escaped through the fire. One of them fled to the Lucanians, where he collected a strong party; they vanquished their persecutors, and re-established their society.

have offended against some laws of the country. Therefore, in order to induce the Masons to confess that they are in the wrong, the Canton of Berne must prove the rectitude of their proceedings from laws of more ancient date than their said gracious ordonnance, which they never will be able to do.

“But to the end that no person should dare to enter into the society of Freemasons, we ordain,” &c.

That is to say, the magistrates of Berne having been so grievously misinformed of the real end and designs of the fraternity, not to know what was most for their welfare ; because by their ordonnance they have destroyed the endeavours which only tended to make their subjects happy. Jealousy and envy have taken absolute possession of the hearts of these republicans, and carry with them a most cruel characteristic, because they sacrificed an advantage worthy of being envied, and which many other provinces received with open arms. They have strove hard that the happy effects attending their subjects should be enjoyed by strangers. Instead of repining at their conduct, the fraternity, without regret, left this savage and scabby country—the frightful mountains, and dreadful precipices—to procure to themselves a more delightful and pleasant retreat, where they may enjoy the delights of Masonry, true peace, and the good things of this life, without discontent or persecution.³²

³² It does not appear that they were absolutely safe even in other parts of the world ; for Major Francois d'Alincourt, in

It is grievous to be obliged to make these gentle and condescending reflections; but they are our enemies, have put the sword into our hands, and the law of nature directs every man to defend himself, when he is unjustly attacked. The liberty we profess and avow makes us look upon the assaults of these miscreants with contempt; all the revenge we seek, for the injurious reflections they cast upon us, is to demean ourselves everywhere, so as to gain the esteem of all who choose to be guided by sound reason. There really is very little in the pompous ordonnance worthy of notice, but what vanishes in smoke, unless the swaggering title seems to tell you the contrary. Should it not seem to be a work of more than ordinary wisdom against the Masons, since the magistrates of Berne were so good as to let the world know they had condemned what they never either saw or knew; that is to say, a true description of Masonry, and a picture of a real Mason?³³ They must then be indulged; it is to

1776, a French gentleman, and Don Oyres de Ornellas Praçao, a Portuguese nobleman, were sent to prison by the governor of the island of Madeira for being Freemasons. They were sent to Lisbon as prisoners, and confined in a common gaol for fourteen months; where they would absolutely have perished, had not the brethren at Lisbon generously supported them, and by their intercession with Don Martinio de Mello they were at last released.

³³ Masonry now flourishes among the protestants of this country, and it has a Grand Lodge called "The National Lodge of Switzerland," which has issued a book of ceremonies, drawn up in the true spirit of Masonry, although containing some errors. It is called "The Helvetian Ceremonies of Masons, said to come

be hoped they will not be offended at having the portrait of a Mason drawn for them, to convince them, if possible, of the error into which they have unfortunately plunged themselves. But having in the beginning of these reflections given a distant view of Masonry, we shall here trace out its effects upon the conduct of human life. It always affords inward peace, but a peace not in the least tending to a careless inactivity; it is productive of the best actions, preserving such an evenness and tranquillity, under all discouraging events, as places them far above the little trifling incidents that affect the human race in their pursuits after happiness. They know that bitterness and remorse of conscience ever attend the doing wrong, and are the greatest reproach to the probity they have ever maintained, and therefore endeavour to enlarge the good conduct they so rigidly impose, to avoid reproach from their enemies, and to show that the practice of real goodness is the only thing that can make a good and true Mason. They are taught to hope moderately, to suffer patiently, to take pleasure in what they enjoy, to hope for little, and that little to be needful. Their duty is their good-will to mankind; and they live not so much for themselves as for others; their eschewing from Egypt." And it commences thus:—"Master Masons will know that in this ritual there are none of our mysteries; the book is intended to assist Masters of lodges in solemn days and great ceremonies of Freemasonry; as also to instruct them in some things of importance for the external dignity of the craft. On the 2nd of June, 1847, a representative of the Grand Lodge of Switzerland was formally introduced to the Grand Lodge of England.

evil and doing good exalts their understandings, renders pleasure more pleasurable, and makes them more happy in happiness, and less miserable in trouble.³⁴ In a word, if truly noble institutions, backed with all the force and strength of reason and refined taste, if that which is solidly happy, and truly virtuous, deserves any praise, they have a just claim to it, in spite of the dirty efforts of those mean and wicked persons, the fautors of falsehood, who are eternally exclaiming against the vices, the passions, and imperfections of men, and are the first to commit what they condemn, though under the covering of puritanical sanctity.

Masonry is the daughter of heaven: and happy are those who embrace her! By it, youth is passed over without agitation, the middle age without anxiety, and old age without remorse. Masonry teaches the way to content, a thing almost unknown to the greatest part of mankind. In short, its ultimate result is to enjoy in security the things that are; to reject all meddlers in state affairs or religion, or of a trifling nature; to embrace those of real moment, and worthy tendency, with fervency and zeal unfeigned, as sure of being unchangeable, as ending in happiness. They are rich without riches, intrinsically possessing all desirable good; and, in short,

³⁴ Shakspeare well described the influence of Masonry on the human heart, when he put into the mouth of Hamlet these noble ideas:—"What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!"

have the less to wish for, by the enjoyment of what they have. Liberty, peace, and tranquillity are the only objects worth their efforts, trouble, and diligence. Undiscerning mortals think to procure these by heaping up riches; and riches are the only obstacles against what they with so much diligence and industry desire to attain. What is more common than to see men argue less reasonably, when they pretend to have most reason? Is it reasonable to be exclaiming at all times, and in all places, against the fickleness and instability of fortune, making idle and impertinent reflections on past events, and either give themselves up to continual murmuring for the present, or to the most frightful apprehensions for the time to come? The reasonable man, it may be said the good Mason, is contented in his situation, finds his temper sweetened, and his manners refined, happy in the time present, and thinks of the time to come without any dread of it; he knows so well how to enjoy it, as not to be led away with empty and vague pursuits; instead of troubling the public with his thoughts and reflections, he only studies to accomplish the desirable end of public utility, by privately inculcating every necessary duty. He chooses a way of life suited to his fortune, makes choice of friends conformable to his own character; and by acting thus, he gives no mean proof of his wisdom and taste of true virtue, so much talked of, and so seldom found, among those mean and gloomy souls, who think that the greatest piety consists in making scruples of all kinds, in having the holy

leer and hypocritical cant of a strait-laced Christian, who, not having discernment enough to see anything as it should be, would represent Almighty God like themselves, for ever with the brand of destruction in his hand.³⁵

The Masons detest this infernal spirit, wishing nothing but peace and union to all mankind, which, together with the rectitude of their lives, enables them to hope for all the peace and rest that is to come. Strict among themselves, not judging the faults of others, regular and attentive to all necessary duties, modest in prosperity, calm in adversity, always as ready to be taught as to teach another, equally incapable of all baseness, ill-grounded complaints, and, above all things, of offending a brother, speaking well of him, both publicly and privately, doing all things according to the strictest justice.

³⁵ Capt. Smith, who wrote in 1783, says—"This general diffusion of masonic knowledge is one effect of that happy constitution of government, which towards the close of the last century was confirmed to us, and which constitutes the peculiar glory of the nation. In other countries the great body of the people possess little wealth, have little power, and consequently meet with little respect; except among the extensive body of Freemasons, who are not only a most respectable community, but are universally esteemed in all foreign parts; in Great Britain the people are opulent, have great influence, and claim of course a proper share of attention, except among the society, where very little regard is paid them, owing to their inferior rank in life and abilities. To their improvement in the masonic art, therefore, men of letters have lately directed their studies; as the great body of Masons, no less than the dignified, the learned, or the wealthy few, have an acknowledged title to be amused and instructed."

Such is the true Mason ! such Masonry, it may be hoped not only in Switzerland, but everywhere upon the face of the earth, where that noble society is entertained !³⁶ O glorious architecture ! which never fails amply to recompense all who attach themselves to thee. O delightful society ! no greater liberty can be on earth than in thee, nor truer peace and content than under thy banners.³⁷

One of the noblest qualifications belonging to

³⁶ This hope has been gloriously fulfilled. In 1803 Masonry was revived in Switzerland. Berne took the lead by opening the Lodge of Hope, under the authority of France ; which was subsequently deputed to consecrate lodges at Lausanne, Basle, Solothun, and other places. This induced the formation of the Grand Orient of the National Roman Helvetique, under Grand Master Glayre, who many years ago had restored Freemasonry in Poland. In 1811, the Orient of Zurich made its appearance in Basle, but returned very soon after to its original position. Lodges were also opened in 1818, under the English constitutions ; and the Duke of Sussex appointed Bro. Von Tavel the Provincial Grand Master.

³⁷ I have much pleasure in quoting some judicious remarks of a very worthy and intelligent brother, William Tucker, Esq., of Coryton Park, Provincial Grand Master for Dorset, in a speech at Weymouth, August 1846. He said—" As the sacrifices of the ancient Jews pointed to that great atonement whereby man became reconciled to God, so the mysteries of Masonry direct the inquiring mind to that period when the sun of righteousness shall arise, and with healing on His wings dispel the mists which overshadow the nations of the earth, and the Trinity in unity shall be universally acknowledged and adored. And as the principles of our ancient institution, in the earlier days, prepared the mind for the reception of this great truth ; so will the mind now be improved by the moral influence of those principles, and rendered fit for the enjoyment of the full blaze of light, when it shall be revealed in all its majesty and glory."

Masons, and the innocent cause of all the persecutions and reproaches they have suffered, is secrecy. Certain it is, that in conducting all worldly affairs, secrecy is not only essential, but absolutely necessary. The Italian proverb says—"If you would live well and enjoy peace, you must be deaf and dumb." The chief aim and principle of the famous philosopher Pythagoras was to bridle the tongue. We read that Demosthenes, who was an orator and philosopher of exemplary life and great authority, among his many good qualities was guilty of talking too much, which obliged the Athenians, one day assembled in council, to assign him a pension, not for him to teach philosophy, but to make him hold his tongue, in order that his chattering might not do more mischief, and create more misunderstandings, than the citizens of Athens could ever rectify. Princes, states, and republics ought then to esteem it a blessing to have their subjects complete masters over that unruly member the tongue. In the affairs of council, silence is of the utmost importance. It were to be wished that all ministers of state would practise this excellent virtue. That royal art not only faithfully teaches how to conceal what is properly called a secret, but also to be so discreet in all words and actions, that none shall think it to be so, or they cannot in order thereto walk worthily by the square and compass.³⁸

³⁸ A memorable instance of this discretion, even under the most painful circumstances, is recorded in the Freemasons' Quarterly Review, 1839. During the rebellion in Ireland, it will be

Most of the sovereign princes of Europe, and especially those of England and Germany, have admitted the fraternity under their protection, and do not refuse what in justice they deserve, encouragement and countenance to all who profess it in their kingdoms;³⁹ several of them have not

recollected the Habeas Corpus Act was suspended, and many scenes of violence occurred. One of the means employed to extract information from their prisoners was by flogging. A Freemason of good character was once unfortunately brought before Major Sandes, on the charge of being privy to some misdeeds committed by others; and as nothing could be extracted from him by common examination, he was ordered to be tied up to the halberts. It was in vain that he protested his innocence; and therefore he appealed to the Deity, in a manner known only to the true craftsman, exclaiming, "is it possible that an innocent man should thus suffer!" The major, who was a Mason, immediately understood him, and said—"Confound you, why did you not tell me *that* before?" He immediately countermanded the punishment, and a very few minutes' conversation in private satisfied him of his innocence, and procured his release.

³⁹ Freemasonry had declined in England from the time of the commonwealth, for it received a great blow and discouragement during the civil wars; and whether these unholy dissensions disunited the ties by which the fraternity were cemented, and thus caused the lodges to disperse; or whether Cromwell, as has been confidently asserted, used it to promote his own designs, the result was the same. The general Grand Lodge at York never effectually resumed its functions as the head of the Order; and though the lodges held their meetings during the reigns of Charles II. and the James's, yet no quarterly communications were convened from the above period till a Grand Lodge was formed in the metropolis in 1717. A French writer gives the following account of the use which Cromwell is alleged to have made of Masonry. After ascribing its invention to that regicide for the purpose of overturning the altar and the throne, he goes on to say—"It was to complete the resemblance that Cromwell created the different

disdained to become of the fraternity, and labour jointly with their subjects in erecting the edifice which was so happily begun. This shows itself from the prodigious number of lodges spread all over the world. Not to be confined to those of England and France, which are almost numberless, it will be sufficient here to mention the surprising progress that Masonry has made in Germany.⁴⁰ The Germans being naturally teachable, and strongly addicted to perfect themselves in all arts and sciences, it is no wonder then that the fraternity have met with so many zealous advocates amongst them. At Berlin Masonry is advanced to the highest pitch of splendour and glory,⁴¹ supported by the generous pro-

classes of the society, and attached to each certain secret ceremonies, which were explained to the candidate as he advanced from the lower to the higher degrees, in order to preserve the Order in its purity, and to concentrate within his own influence a crowd of devoted men. The oath which he exacted from every candidate was the wonderful means he made use of, which was constructed according to the degree of knowledge that was attached to each particular step."

⁴⁰ In Germany there is no uniform system of Masonry practised at present. The Order, under one form or another, flourishes abundantly; but the rituals vary in different states, and under different Grand Lodges; and a section is now under a cloud with the rest of the masonic world, by reason of its refusal to admit Jewish Masons as visitors in its lodges.

⁴¹ At present there are in Berlin three Grand Lodges; that of the Three Globes, which is the oldest, and is said to have been founded by Frederick the Great. The Royal York Grand Lodge, which was established by brethren from France; and here the late Duke of York was initiated while on his travels; whence the name, for it was previously called St. John's Lodge l'Amitie aux trois Colombes. And the Native Grand Lodge, founded in

tection, and all necessary aid, from his majesty the King of Prussia.⁴² The Masons assemble there four times every month, and work the lodge alternately in French and German. The grand entertainment which the Masons gave at Berlin in the year 1743, is a proof to all Europe of the great regard paid to that venerable body by the nobility, gentry, and all ranks and degrees of persons. The cities of Hamburg,⁴³

1773 by two brethren who split off from the Grand Lodge of the Three Globes. They adopted the system of Zinnendorff, and worked also in the higher degrees.

⁴² The initiation of this prince is thus noticed by Campbell in his work entitled, "Frederick the Great and his Times:"—"One day, at table, the conversation turned upon Freemasons, against whom Frederick launched out with great acrimony. The Count of Lippe Buckeburg, himself a member of the fraternity, defended it with such warmth and eloquence, that the prince afterwards privately intimated to the count his wish to join a society which numbered such staunch champions of truth amongst its members. The count accordingly requested some of the brethren residing at Hamburg and Hanover to meet at Brunswick, for the purpose of the initiation. The celebrated Brother Bielefeld was of the number. When the preparations were fully made, the prince royal arrived, accompanied by Count Wartensleben, a captain in the king's regiment at Potsdam. The prince introduced him to us as a candidate, whom he very warmly recommended, and begged that he might be admitted immediately after himself. At the same time he desired that he might be treated like any private individual, and that none of the usual ceremonies might be altered on his account. Accordingly, he was admitted in the customary form; and I could not sufficiently admire his fearlessness, his composure, and his address. When all was over, the prince returned to the ducal palace, apparently as well pleased with us as we were charmed with him."

⁴³ The Grand Lodge of Hamburg is one of the most ancient lodges in Germany, and was formed in 1733 by a warrant obtained

Leipsic,⁴⁴ Dresden, Breslau, Halle, and Vienna, have proved safe asylums for the illustrious brotherhood, and in spite of what happened in the latter, the Order is still supported under the auspicious government of his imperial majesty.

His Serene Highness the Margrave of Brandenburg Bareith, in the year 1741, established a lodge in the place of his residence; and the inauguration was celebrated with amazing pomp and magnificence. At Frankfort on the Maine is the great lodge of the Union,⁴⁵ composed of the most noble personages; and at this time there is one of equal dignity established at Marburg, in Hesse-Cassel. The fraternity had a lodge constituted at Brussels in 1743, and called it the Equity; they caused a medal to be struck, which represented on one side a heap of rough stones, with this inscription, *Æqua*

in London. They have, however, changed the English ritual for that of Schroeder. Its independence was acknowledged in 1814; and it has under its jurisdiction twenty-five private lodges.

⁴⁴ Freemasonry has existed in Leipsic for more than a century. In fact, it was introduced in 1738 by a French officer, who formed a lodge called the Three White Eagles. It has gradually progressed ever since; and, although royal support was never publicly conceded to the fraternity, they were never molested in the practice of their rites. There are several public charities attached to it.

⁴⁵ The Grand Lodge at Frankfort numbers under its jurisdiction the lodges of Nuremberg, Erlangen, Darmstadt, Worms, Mayence, Offenbach, and Alzey. It was originally a provincial Grand Lodge under the English constitutions; but it became independent in 1782. It is very much indebted for its prosperity to the tact and indefatigable exertions of the celebrated Zinnendorff.

Lege sortitur Insignes et Imos; on the other side appeared Silenus, covered with the skin of a wolf, full of eyes and ears, and out of a cornucopia, which he held in one hand, he poured out squares, and other instruments of Masonry. He lays the other hand upon his mouth, with these words, *Favete linguis*; and a little lower, *Æquitas, Concordia, Virtus*, which are the three great pillars of the fraternity.⁴⁶

Let any one judge, after such ample proof, whether the conduct of the magistrates of Berne can be justified; and whether there is the least appearance of truth in their suggestions of dangerous consequences to the state; or whether they had any authority to force the Masons to abjure their engagements; on the contrary, it bespeaks the greatest absurdity to force them to renounce the society. Every man who judges impartially, or without being prejudiced against the Masons, will, without doubt, acknowledge the natural picture of a prince, who

⁴⁶ Several similar medals were struck about the same time at other places. At Hamburg, the St. John's lodge struck a medal in 1742, to commemorate the connexion between Freemasonry and the sciences. On one side is a Mason leaning against a pillar, with a plumb rule in his hand, and the inscription, *Labor Silentium Libertas*; on the other side is a pyramid, ruins of houses, and masonic tools, and inscribed, *Connubia Scientiarum Honesta*. Another medal was struck at Hamburg, in the same year, to explain the reason why the brethren assembled in the evening, containing the following hieroglyphics:—the sun and moon appear to be casting their light upon the earth, while the All-seeing eye of God overlooks the labours of the brethren. It is inscribed, *Facies Supremi Eadem*. Several other medals were produced on the continent at a later period.

on all occasions has at heart the happiness of his subjects, and who has been so far from banishing the Masons his dominions, that he finds himself bound in conscience to gain their love, and protect them in all things that depend on him.⁴⁷

As much has been said of the injustice done the Freemasons, it cannot be greatly out of the way to

⁴⁷ In speaking of His Royal Highness the Duke of Sussex, the "Illustrated London News" says—"There is no dignity in which he more rejoices, or in which many thousands of persons are more proud to do him honour, than that of Grand Master of the Freemasons of England." This, then, will form the natural picture of a prince. "The above words are his purest and best emblazonment of Christian renown; they are in themselves the symbols of a brotherhood; the most beautiful in its foundation; the most widely extended in its influence; the most enduring in its stability; the most binding in its principles of love and charity; the most thoroughly affectionate in spirit, and pervaded with the warmest impulses of the human heart; of all the speculations of mankind for promoting the sympathies of our nature, or adding to the crime-curtailed pittance of man's happiness on earth. More and more do the beauties and virtues of Freemasonry impress themselves upon the world of brethren whom it has gathered within its glorious circle. In all emergencies of difficulty and danger—in war, in plague, in prison—they have softened the asperities of tyranny, and quailed the cruelty of revenge; they have set up BROTHERHOOD as the sign of succour, and made peace smile amidst havoc and bloodshed, at the mouth of the cannon, and upon the edge of the sword. More life has been saved by Freemasonry, more assistance rendered to distress and misery, more violent passions conquered, and more malice humbled into shame, than by any other foundation short of the divine one of christianity itself. To be at the head of so grand, so vast, wide spread, and philanthropic an institution, in a mighty country like our own, is almost to hold the spring of the fountain from which its beauty and its goodness flow."

mention the proceedings of the furious and horrible inquisition in Spain, Portugal, and Italy,⁴⁸ which in direct opposition to reason, justice, and humanity, endeavour to extort from Masons the secrets of their art by the most cruel torments, and finally by fire and faggot. O, what inhumanity! Dare they in a Christian country attack the innocent in such a manner as barbarians would look upon with horror! False devotees accustom themselves to infuse into the minds of the credulous multitude a baneful poison against everything that they imagine may affect their reveries, and particularly against the moral virtues, which they only know by theory; from them the fraternity may expect the most dreadful consequences.⁴⁹ Still full of that blind

⁴⁸ Laurie says that—"Notwithstanding these attempts to suppress and exterminate the society, Freemasonry appears to have made a head in several parts of Italy. In the year 1751 another bull was issued, renewing the former prohibitions against the meetings of masonic lodges, either at Rome, or in any of the ecclesiastical dominions, and praying the princes and states of the Roman communion to forbid them in their respective territories. At Naples several Freemasons were seized and imprisoned; but as divers persons of distinction frequented the lodges there, and much murmuring appeared amongst them, his Sicilian majesty ordered the commissioners, who were appointed to execute the edict, to search thoroughly into the true state of the case. This they accordingly did, and reported that they could find nothing contrary to religion or virtue in the proceedings of the lodges of Freemasons; and that there was no reason for suspecting the members of holding maxims pernicious to the state; whereupon the king ordered all inquiries and prosecutions on the subject to cease."

⁴⁹ A most diabolical act of treachery was practised at this period against the Freemasons by the inquisitor of Spain, whose infa-

zeal which stirred up the frantic pagans to persecute the primitive Christians, they think that Masons must be the like victims to their vengeance. It is from hence that Rome, that tender mother, who has often used barbarities to her best children, came to extend her favours to the Masons, who neither love nor fear her threats. She falsely persuades herself, that in the lodges of the Masons, they not only act contrary to good manners, but commit the most enormous crimes:⁵⁰ form plots against holy church, and, in short, that the lodge is the head-quarters of Satan, and the theatre of atheism.⁵¹ The populace

mous name was Peter Torrubia. This individual, having first made confession, and received absolution, became a Freemason for the express purpose of betraying it, and of handing to the executioner the unfortunate members, before he knew what their deserts might be. He was initiated in 1751, and immediately made himself acquainted with the entire ramifications of the craft, and names of the subscribers. Being unable to accuse them of any malpractices, he named for punishment the members of ninety-seven lodges, without any pretext whatever; and as he himself was the accuser, witness, and judge, the whole of them were subjected to torture on the rack.—See the account in *Freemasons' Quarterly Review*, 1844, p. 16.

⁵⁰ Even Robison admits the reverse of all this. He says, speaking of an elegant entertainment which he visited in the female *Loge de la Fidélité*—"Every ceremonial was composed in the highest degree of elegance; everything conducted with the most delicate respect for our fair sisters, and the song of brotherly love was chanted in the most refined strain of sentiment. I do not suppose that the Parisian Freemasonry of forty-five degrees could have given me more entertainment" (*Proofs*, p. 3.)

⁵¹ A Roman Catholic Freemason, who wrote to the editor of the "*Nenagh Guardian*" in 1844, puts the supposed infallibility of the pope in a strong point of view, and his words are worth

credit these well-grounded motives, and look no farther, though it be trumpeted abroad by the most

quoting.—“ Take England for example, and open those pages of her history which record the events that occurred during the reign of John, as vile a miscreant as ever provoked a nation’s malediction. During the reigns of Henry I., Stephen, and Henry II., charters conferring various privileges had been granted, but the enjoyment of which John refused to cede. To enforce a confirmation of those charters, the barons of England and the Cardinal Archbishop Langton held a ‘monster meeting’ at Runnimeade, electing Fitzwalter as their general, and cold steel being always a powerful supporter of warm argument, John, whose cowardice was commensurate with his tyranny, trembling for his own safety, signs the charter, and confirms it on his solemn oath, determined to perjure himself on the first favourable opportunity. He had been previously excommunicated by Pope Innocent, but having written a letter of repentance, couched in the most abjectly submissive and subservient terms, Innocent at once receives the penitent sinner with open arms. John sends to other countries, hires battalions of butchers, as well suited for his purpose as the mercenaries who visited our fathers in ’98; the accident of a shipwreck alone saves England from a scene of carnage, in which ‘her tears could not number the dead.’ Providence favours Britain, not so the pope—who threatens the barons for having, without consulting him! presumed to wrest the charter of their country’s liberties from a tyrant’s grasp. He absolves John from his oath—declares the charter null and void—excommunicates the barons, and suspends Langton for refusing to publish the bull of excommunication. Though centuries have passed by since he descended to an honoured grave, the memory of Stephen Langton is still cherished in grateful remembrance, not only by Englishmen, but by the natives of every country in the universe where patriotism has an admirer, or liberty a votary; yet this was a man who, in 1210, was put under ban by an authority which in 1844 is declared infallible by Caruana of Malta, and John of Tuam. So much for the infallibility of popes; and in the face of such startling historic facts, who will dare affirm the bull of Leo XII. against Freemasonry, an authority before which Roman Catholics

infernal calumniator. In the meantime the Mason quietly enjoys the religion in which he was born ; is obliged to be faithful, just, and true to his country ; and the engagements he enters into do not by any means dispense with the obligations that he owes to God and his sovereign ; but this declaration will not appease our enemies, they require something more than being innocent of all the charges alleged against us.⁵²

The secrets of the fraternity, then, being neither contrary to religion, nor the duty of subjects to their prince, nor, in truth, to any law divine or human ;⁵³

are bound in conscience to bow, his own judgment convincing each Mason that the censure is unmerited ? As a Roman Catholic, I recognize the authority of a general council on all matters of faith, and I defy any man to take the eighteen general councils of the church of Rome, and from Nice to Trent to point out one passage condemnatory of our Order."

⁵² It is strange that in our own times, some of the protestant clergy should have adopted these barbarous opinions. The "Freemasons' Quarterly Review has recorded and perpetuated the fact, that "at the installation of a Provincial Grand Master at Falmouth, in the year 1844, the Rev. Mr. Blount expressed his opinion that the church had nothing to do with such matters, that is, with Freemasonry, and that her services ought not to be mixed up with them. 'Where ignorance is bliss, 'tis folly to be wise ;' and so Mr. Blount dogmatically pronounces Freemasonry as undeserving the countenance of the church ; and stated that the refusal of his pulpit on the occasion referred to, had the bishop's sanction." If the reader will take the trouble to look over my "Apology for the Freemasons," published in the above year, he will find all Mr. Blount's arguments fully refuted.

⁵³ When Bro. John Nepomuck von Delling was examined before the privy council of the Elector of Bavaria, in 1785, on the charge of being a Freemason, he replied :—"I do not deny having

it must then necessarily follow, that the wicked suggestions of those incendiaries, who, under the similitude of a Mason, represent the most horrid monster that ever existed in human shape, are void of all truth. In seeking for the secrets of the fraternity these men will for ever seek in vain ; they who are curious to know them, and have all the necessary qualifications for it, with a general good character, and being well recommended, have only to become Masons to know all in a proper length of time ; they may depend upon it they will not be refused. They who have endeavoured to compel the Masons by force to reveal the secrets of their art, at first sight, to the profane, would have them act contrary to the essential nature of a secret ; because, when a secret is made known, it is no longer such.⁵⁴ The

been a member of the Order of Freemasons ; but I must observe, that I was a member of that society at a time when I justly could suppose that his electoral highness would tolerate a lodge in his country, like many other German princes. I was assured on my reception that all the principles of the Order contain nothing that is inimical to religion, the state, or the sovereign ; and I do solemnly protest never to have seen or heard, in the Order, anything that is injurious to either ; of which his electoral highness may convince himself, if he will order a vigorous inquiry to be made into the accusations that have been exhibited against the Freemasons from private motives, and with a malicious design against the lodge. His electoral highness having last year declared by proclamation his sentiments relative to all secret societies, I have not hesitated to obey the commands of my sovereign, and to break off all connexion with the Freemasons, conformably to the duties incumbent upon a loyal subject."

⁵⁴ Even De Quincey admits this fact, because, he says—" Their main object was a mystery ; and that it might remain such, an

inquisition, every one knows, has too often made the innocent tremble, have found all their gallies, engines, and tortures to be without effect; they never will meet with a Mason base enough to betray his trust, and to buy his liberty, and even life at the expense of honour and remorse of conscience. No man, suppose him as wicked as you will, has ever revealed the secrets of Masonry, or ever will reveal them. They do not fear being confuted on this point. Everything published with regard to the secrets of Masonry are mere chimeras and ridiculous fancies.⁵⁵ The public seek after words and

oath of secrecy was demanded of every member on his admission. Nothing of this mystery could ever be discovered by a visit from the police; for when such an event happens, and naturally it has happened many times, the business is at an end—and the lodge, *ipso facto*, dissolved. Besides that, all the acts of the members are symbolic, and unintelligible to all but the initiated. Meantime, no government can complain of this exclusion from the mysteries; as every governor has it at his own option to make himself fully acquainted with them, by procuring his own adoption into the society. This it is which, in most countries, has gradually reconciled the supreme authorities to the masonic societies, hard as the persecution was which they experienced at first. Princes and prelates made themselves brothers of the Order as the condition of admission to the mysteries. And, think what they would of these mysteries in other respects, they found nothing in them which could justify any hostility on the part of the state." (Lond. Mag. 1824, p. 9.)

⁵⁵ Major Allyn gives a curious reason for publishing, what he calls, the *Secrets of Masonry*.—"We come to lay before the world the claims of an institution which has been sanctioned by ages, venerated for wisdom, and exalted for light; but an institution whose benefits have always been over-rated, and whose continuance is not in the slightest degree necessary. We meet

signs. These ingenious gentlemen gratify that itching curiosity by patching up some quaint conceits, which may be true for what they know to the contrary, the better to impose on mistaken credulity;⁵⁶

it with its high requirements, its time-honoured customs, its swelling titles, and shall show it in its nakedness and simplicity. Strip it of its borrowed trappings, and it is a mere nothing—a toy not now worthy the notice of a child to sport with. If we would climb the high ascent of human science, and trace the mighty progress of human genius, in every gigantic effort of mind, in logic, geometry, mathematics, chemistry, and every other branch of knowledge, we ridicule the idea that Masonry contains the arts and sciences, the strictest Mason in the whole fraternity is not bold enough to uphold or maintain the opinion for one moment in sober reality." (Ritual. Introd. viii.) Poor simpleton! he proceeds to describe his reward, styling himself, by the way, "a man of high rank and standing!" He got lots of pence, and lots of pelting, as he richly deserved. He confesses that "he was insulted, mobbed, sued, imprisoned, abused, and libelled; the house in which he lectured was more than once torn down; and often the windows and doors were broken and battered with stones and other missiles; while he sought, in vain, the protection of that law *which he had not violated!* But in all this," he adds, "I moved forward, undaunted, in the path of duty. With a modest deportment, an unstained honour, a veracity unquestioned, a resolution unshaken, a reputation unblemished, I will still continue to press against the common enemy!" How very virtuous! He was merely violating a series of obligations, *by his own confession*, solemnly entered into; and deliberately breaking the laws both of God and man.

⁵⁶ These books are seldom read. Such works were published a few years ago in America by Morgan and others; and of them a contemporary thus speaks:—"Morgan's book was at first sought after with considerable avidity. Few, however, have had patience to read it through; and of those few, but a small part are willing to acknowledge it. It has sunk almost into oblivion, and scarcely affords a subject for conversation." (Brown's Narrative, p. 72, A. D. 1829.)

and, moreover, to answer a much more necessary end of putting the long-wanted penny into their pockets.⁵⁷ All the stratagems made use of to entrap the unwary Mason, if any such there be, will for ever be fruitless, because it is as impossible to accomplish it, as to push the moon out of its sphere.

But what is really wonderful, and what will render the glory of the fraternity immortal, is, that all these pretended revealers themselves, do them the justice to give a tolerable clear idea of their manners, their duty to princes, and their remoteness to everything that might create discord among mankind.⁵⁸ Though

⁵⁷ I have already offered an opinion on the above subject in the Introductory Essay, prefixed to the first volume of the Golden Remains, to which I have subjoined a detailed list of these catch-penny publications, which I am gratified to find has been received by the fraternity with considerable interest and satisfaction. Barruel labours hard to establish the credibility of this trash. He says, in the course of his argument,—“ I might have quoted the testimony of another adept, who writes as follows to the authors of the Endemonia:—‘ I also can declare that I have been present at the grand mysteries, particularly that in 1785, I was entrusted with the degree of Mage, or Philosopher; and that the short description given in the Endliches Schicksal, or the last object of Freemasonry, is perfectly exact and well-grounded.’ The author of the Endliches Schicksal has only, like myself, copied the text from Biederman. I have no knowledge of the new adept. I see he has signed his letter, desiring the authors of the Endemonia not to make use of his name without an absolute necessity. Besides, I am a Roman Catholic; and *I might find disagreeable consequences from not having asked to be absolved from my oath, before I published what I promised to keep secret* ” (Hist. Jac. vol. iii. p. 259.) Admirable logic! worthy an opponent of our ancient and honourable society.

⁵⁸ To do Barruel justice, he was candid enough to admit that, “ in treating of Freemasonry, a regard to truth rigorously compels

all this had been owned and published by the Masons, yet the revealers found the way of making it be believed. Though innocence is a bitter root, it never fails of producing sweet and delicious fruit. The wrongs which it endures tend to its glory in the end; the troubles which it undergoes end in joy; the load of injustice produces praise; and every means made use of for its destruction, renders the overcoming of all the more triumphant. Supported by patience and hope, and divine justice to plead its cause, all the malice, and all the efforts of wicked and designing men, but tend to raise it so much the higher in glory. As the application is easy, the candid and unprejudiced reader is left to his reflections thereon.

us to begin with an exception that exculpates the greater part of those brethren who have been initiated, and who would have conceived a just horror for this association, had they been able to foresee that it could ever make them contract obligations which militated against the duties of the religious man and of the true citizen. England, in particular, is full of those upright men who, excellent citizens, and of all stations are proud of being Masons, and who may be distinguished from others by ties, which only appear to unite them more closely in the bonds of charity and fraternal affection. And it is not the fear of offending a nation, in which I have found an asylum, that has suggested this exception." (Hist. Jac. vol ii. p. 263.)

CHAPTER III.

♦ AN IMPARTIAL EXAMINATION OF THE ACT OF THE
ASSOCIATE SYNOD AGAINST FREEMASONS.

“ While the sun shines with even light
 Upon masters and knaves, I shall declare
 The law of might, according to right.
 Place the king's seat true and square;
 Let every measure, for justice sake,
 Be given in sight of God and man,
 That the plaintive his complaint may make,
 And the defendant answer—if he can.”

CEREMONIES OF THE VEHME GERICHT.

THE society of Freemasons, which, notwithstanding the opposition of human power, civil and ecclesiastic, has now subsisted for many ages, and always maintained its inseparable character of secrecy, prudence, and good manners, stands at this day in such high repute, that an apology in its behalf is certainly unnecessary.¹

¹ “ When we speak of the moral principles of Freemasonry, we mean such as emanate from the divine essence and immutable perfections of God. Such as impress their own truth, and carry conviction of a just sense of duty to every enlightened conscience. Such as are perfectly adapted to the constitutional endowments of man, as an intellectual, moral, and social being, and especially such as the understanding will at once perceive to involve his

Public esteem has always been reputed a crime in the eyes of malevolence ; and virtue and goodness have always been held as declared enemies by hypocritical sanctity and bigot zeal. To such impure sources alone can be attributed a very extraordinary act, lately pronounced against this venerable society, by the synod of the Associate Brethren, and published in the Scots Magazine for August, 1757, of which the following is a copy.

“ Whereas an oath is one of the most solemn acts of religious worship, which ought to be taken only upon important and necessary occasions ; and to be sworn in truth, in judgment, and in righteousness, without any mixture of sinful, profane, or superstitious devices.

“ And whereas the synod had laid before them, in their meeting at Stirling, on the 17th of March, 1745, an overture concerning the Mason oath, bearing, that there were very strong presumptions, that among Masons an oath of secrecy is administered to entrants into their society, even under a capital penalty, and before any of those things which they swear to keep secret be revealed to them ; and that they pretend to take some of these secrets from the Bible ; beside other things, which are ground of scruple, in the manner of swearing the said oath ; and therefore over-

highest and best interests, both as a creature of time and of immortality. In this, we are not to be understood as saying, the masonic code embodies every distinctive principle of moral virtue in its more expanded form, but only such as may be brought to bear on a specific object of common interest, and in the best manner subserve the accomplishment of a special purpose, connected with the happiness of all our species.” (Town's Prize Address.)

turing, that the synod would consider the whole affair, and give directions with respect to the admission of persons engaged in that oath to sealing ordinances.

“ And whereas the synod, in their meeting at Stirling on the 26th of September, 1745, remitted the overture concerning the Mason oath, to the several sessions subordinate to them, for their proceeding therein, as far as they should find practicable, according to our received and known principles, and the plain rules of the Lord's word, and sound reason.

“ And whereas the synod, at their meeting at Edinburgh on the 6th of March, 1755, when a particular cause about the Mason oath was before them, did appoint all the sessions, under their inspection, to require all persons in their respective congregations, who are presumed or suspected to have been engaged in that oath, to make a plain acknowledgment, whether or not they have ever been so; and to require that such as they may find to have been engaged therein, should give ingenuous answers to what further inquiry the sessions may see cause to make, concerning the tenor and administration of the said oath to them; and that the sessions should proceed to the purging of what scandal they may thus find those persons convicted of, according to the directions of the above-mentioned act of synod in September, 1745.

“ And whereas the generality of the sessions have, since the afore-mentioned periods, dealt with several persons under their inspection about the Mason oath; in the course of which procedure, by the confessions made to them, they have found others, beside those of the Mason craft, to be involved in that oath: and the synod finding it proper and necessary to give more particular directions to the several sessions, for having the heinous profanation of the Lord's

name by that oath purged out of all the congregations under their inspection.

“ Therefore the synod did, and hereby do, appoint that the several sessions subordinate to them, in dealing with persons about the Mason oath, shall particularly interrogate them—if they have taken that oath, and when and where they did so? If they have taken the said oath, or declared their approbation of it, oftener than once, upon being admitted to a higher degree in a Mason lodge? If that oath was not administered to them, without letting them know the terms of it, till in the act of administering the same to them? If it was not an oath binding them to keep a number of secrets, none of which they were allowed to know before swearing the oath? If, beside a solemn invocation of the Lord’s name in that oath, it did not contain a capital penalty about having their tongues and hearts taken out in case of breaking the same? If the said oath was not administered to them with several superstitious ceremonies: such as the stripping them of, or requiring them to deliver up, anything of metal which they had upon them—and making them kneel upon their right knee bare, holding up their right arm bare, with their elbow upon the Bible, or with the Bible laid before them—or having the Bible, as also the square and compasses, in some particular way applied to their bodies? and, if among the secrets which they were bound by that oath to keep, there was not a passage of scripture read to them, particularly 1 Kings, vii. 21, with or without some explication put upon the same, for being concealed.

“ Moreover, the synod appoint, that the several sessions shall call before them all persons in their congregations who are of the Mason craft, and others whom they have a particular suspicion of, as being involved in the Mason

oath, except such as have been already dealt with, and have given satisfaction upon that head; and that, upon their answering the first of the foregoing questions in the affirmative, the sessions shall proceed to put the other interrogatories before appointed: as also, that all persons of the Mason craft, applying for sealing ordinances, and likewise others, concerning whom there may be any presumption of their having been involved in the Mason oath, shall be examined by the ministers if they have been so; and upon their acknowledging the same, or declining to answer whether or not, the ministers shall refer them to be dealt with by the sessions, before admitting them to these ordinances; and that all such persons offering themselves to the sessions for joining in covenanting work, shall be then examined by the sessions, as to their concern in the aforesaid oath.

“ And the synod further appoint, that when persons are found to be involved in the Mason oath, according to their confessions in giving plain and particular answers to the foregoing questions, and professing their sorrow for the same; the said scandal shall be purged by a sessional rebuke and admonition—with a strict charge to abstain from all concern afterwards in administering the said oath to any, or enticing any into that snare, and from all practices of amusing people about the pretended mysteries of their signs and secrets. But that persons who shall refuse or shift to give plain and particular answers to the foregoing questions, shall be reputed under scandal incapable of admission to sealing ordinances, till they answer and give satisfaction, as before appointed.

“ And the synod refer to the several sessions to proceed unto higher censure as they shall see cause, in the case of persons whom they may find involved in the said oath with

special aggravation, as taking or relapsing into the same, in opposition to warnings against doing so.

“ And the synod appoint, that each of the sessions under their inspection shall have an extract of this act, to be inserted in their books, for executing the same accordingly.”

From this act the practices of this holy association appear so agreeable to those of the Roman Catholic church, that they afford a shrewd suspicion, that the principles from which such practices result, are of the same nature, and have the same dangerous tendency, with those professed by the Roman See.²

In the year 1738, his holiness at Rome, by the plenitude of the apostolic power, issued a declaration condemnatory of the society of Freemasons;³ with

² An attempt has been recently made to revive this persecution. But I am persuaded, with Bro. O’Ryan, himself an intelligent Roman Catholic, that “ if the Roman Catholic clergy and the Freemasons of Ireland were brought together, a far greater number of literary men would be found amongst the latter than the former. It is needless to detail the benefits conferred on society in general by the masonic Order ; but it effects one good at least, which may be estimated by those outside its pale—it softens down the rancorous feelings of sectarian prejudice and political partizanship. Bound to our protestant brother Masons by a tie as sanctified as it is sublime, we abhor that narrow-minded bigotry which leads one man to dislike another, solely because he worships the same God at a different altar, whilst the protestant, reciprocating this feeling, vies with his catholic brother in a noble rivalry—the rivalry of kindness and philanthropy.”

³ In France, says Bro. Mackey, the bull of Clement met with no congenial spirits to obey it. On the contrary, it was the subject of universal condemnation as arbitrary and unjust, and the parliament of Paris positively refused to enrol it. But in other

an absolute prohibition to all the faithful in Christ, to enter into, promote, or favour that society, under no less penalty than an *ipso facto* excommunication; and the help of the secular arm is commanded to enforce the execution of this declaration.⁴ By an edict, consequent to this declaration, informations are commanded, under the severest corporal punishment; and encouraged by an assurance from the infallible chair, “that oaths of secrecy in matters already condemned, are thereby rendered void, and lose their obligation.”

catholic countries it was better respected. In Tuscany the persecutions were unremitting. A man, named Crudeli, was arrested at Florence, thrown into the dungeons of the Inquisition, subjected to torture, and finally sentenced to a long imprisonment, on the charge of having furnished an asylum to a masonic lodge. The Grand Lodge of England, on learning the circumstances, obtained his enlargement, and sent him pecuniary assistance. Francis de Lorraine, who had been initiated at the Hague in 1731, soon after ascended the grand ducal throne, and one of the first acts of his reign was to liberate all the Masons who had been incarcerated by the Inquisition, and still further to evince his respect for the Order, he personally assisted in the constitution of several lodges at Florence, and in other cities of his dominions.

⁴ In the Romish church there are two sorts of judges in matters of faith: the first by virtue of the employment with which they have been invested, as the pope and the bishops, who, at their consecration, are supposed to receive from heaven an absolute jurisdiction over heretics; the second are delegated by the pope, who transfers to them the above jurisdiction. These are called Apostolical Inquisitors; and the employment is of such dignity, that they rank with the bishops, and were exempt from the episcopal power. They have the authority to publish edicts against heretics, to punish them at their pleasure, to excommunicate them, or to take away their lives.

Let it be recorded in history, to the honour of their holinesses, the Associate Synod in Scotland, that, in the year 1757, they also thundered out their tremendous bull against Freemasons: whereby all their votaries are enjoined to reveal everything which under the sanction of a solemn oath they are obliged to conceal, they are thereafter to abstain from such societies themselves: nor are they to entice others to enter into them, under the terrible certification of being reputed under scandal, debarred from sealing ordinances, and subjected to higher censure, as there should appear cause.⁵

⁵ Laurie gives the following detailed account of this transaction:—"In the year 1745, the Associate Synod, consisting of a few bigotted dissenters, attempted to disturb the peace of the fraternity; and had they been possessed of half the power of the church of Rome, or the council of Berne, their proceedings, prompted by equal fanaticism, would have been marked with the same severity; but, fortunately for the Order, their power extended only to the spiritual concerns of those delinquents, who were of the same sect as themselves. In the beginning of the year 1745, an overture was laid before the synod of Stirling, stating that many improper things were performed at the initiation of Masons, and requesting that the synod would consider whether or not the members of that Order were entitled to partake in the ordinance of religion. The synod remitted this overture to all the kirk sessions under their inspection, allowing them to act as they thought proper. In 1755, they ordered that every person who was suspected of being a Freemason should return an explicit answer to any question that might be asked concerning the Mason oath. In the course of these examinations, the kirk session discovered (for they seem hitherto to have been ignorant of it) that men who were not architects were admitted into the Order. On this account the synod, in the year 1757, thought it necessary to adopt stricter measures. They drew up a list of

The professed reasons which brought the fraternity under the papal displeasure, were, that they confederated persons of all religions and sects, under a show of natural honesty, in a close and inscrutable bond, and under certain ceremonies, which, by an oath taken on the Bible, they obliged them, by the imprecation of heavy punishments, to preserve with inviolable secrecy.⁶

These urged by the seceders as the motive of their proceedings, are, that the Masons administered their oath of secrecy, under a capital penalty, without first declaring what the matters to be concealed are; and that some of these things are taken from the Bible. And the publishers of the Scots Magazine very quaintly insinuate another reason, that the whole matters thus communicated under the strictest ties of secrecy, are a bundle of *trifles and inconsis-*

foolish questions, which they appointed every kirk session to put to those under their charge. These questions related to what they thought were the ceremonies of Freemasonry; and those who refused to answer them were debarred from religious ordinances." (Hist. p. 132.)

⁶ This ordinance is perfectly correct. Masonry is a cosmopolitical institution, and makes no inquiry into the religion of a brother, provided he shall furnish the lodge which he desires to visit with a certificate of moral worth, according to the regulations of the Grand Lodge, Dec. 27, 1663, that "no person hereafter who shall be accepted a Freemason, shall be admitted into any lodge or assembly, until he has brought a certificate of the time and place of his acceptation, from the lodge that accepted him, unto the Master of that limit or division where such lodge is kept." This regulation has since been reiterated on several occasions, and is a custom prevalent in every country where Freemasonry flourishes.

encies, unworthy of the solemnity of an oath;⁷ this they do by a reference made to a pretended discovery of the secrets of Masonry, published in their Magazine, 1755, p. 133, and communicated to them, it may be presumed, by the same correspondents.

The great conformity betwixt these two bulls leave small room to doubt but the last, as well as the first, would have had the sanction of corporal

⁷ Trifles and inconsistencies! Hear the testimony of the wise and good; and first the Marquis of Hastings. He said, in his reply to an address by the Freemasons of Calcutta, that "the secrecy observed in masonic proceedings, and the rigid scrutiny exercised into the private character of candidates for admission, has excited the curiosity of the higher ranks, and at the same time removed every fear of their discrediting themselves by becoming members of the fraternity. Once initiated, *they received lessons which never could have reached them in any other situation.*" Hear what Bro. Lewis Crombie, Esq., says in his address to the Duke of Richmond:—"In the history of man there are few things more remarkable than that Masonry and civilization, like twin sisters, have gone hand in hand. Dark, dreary, and comfortless were those days when Masonry had not laid her line, or extended her compasses. The great end of Masonry is to promote the happiness of the whole human race. Our creed is faith, hope, and charity; our motto, concord, harmony, and peace." And, finally, hear the opinion of our late princely Grand Master the Duke of Sussex:—"I have endeavoured, all through my masonic career, to bring into Masonry the great fact, that from the highest to the lowest, all should feel convinced that one could not exist without the other. In my career, I have met with many and severe trials—trials to which human nature ought to be exposed, and which, as a Mason, I have been able to bear. When the profane, who do not know our mysteries, are carried away by prejudice, and do not acknowledge the value of our society, let them learn, by our conduct, that a good Mason is a good moral man." (Speech at the presentation of the Sussex Offering.)

punishments, if God, for the curse of mankind, had strengthened the hands, and seconded the intolerating views of its authors with secular power.⁸ They have not, however, omitted what was within their grasp ; but have attempted to erect a dominion over the consciences of mankind, by assuming a power of dispensing with human obligations. This is a privilege which, however envied, the reformed clergy have hitherto left, together with his pretended infallibility, in the possession of their elder brother at Rome ;⁹ till, in the more enlightened age, these bold asserters of the Christian rights have dared to reclaim and vindicate it as their own ; for, should

• Thus the fiery bigot is supposed to say,

“ Let the Inquisition rage, fresh cruelties
 Make the dire engines groan with tortured cries ;
 Let Campo Flori every day be strew’d
 With the warm ashes of the Lutheran brood ;
 Repeat again Bohemian slaughter o’er,
 And Piedmont valleys drown with floating gore ;
 Swifter than murdering angels, when they fly
 On errands of avenging destiny.
 Fiercer than storms let loose, with eager haste
 Lay cities, countries, realms, whole nature waste.
 Sack, ravish, burn, destroy, slay, massacre,
 ’Till the same grave their lives and names inter.”

(OLDHAM, sat. iii.)

• The papal fulminations have often made the Christian world tremble : but at this period the storms which gathered in the vatican seldom extended farther than Italy, Spain, and Portugal ; at least they found it a very difficult matter to cross the Alps. The thunder of Jupiter Capitolinus, however, thank heaven, though its noise may be imitated, is no longer clothed with its ancient terrors.

antichrist enjoy any benefit which the saints are not better entitled to?

This is not the least engine which has been successfully employed to rear up and support the enormous fabric of the Roman hierarchy. The most solemn treaties betwixt princes and states, the allegiance of subjects to their sovereigns,¹⁰ the obligations of private contracts, the marriage vow, and every other the most sacred bond of human society, are dissolved, and fly off at the breath of this dispensing power, like chaff before the wind; and to this, as to their native source, may be ascribed those many wars and devastations, rebellions, mas-

¹⁰ As an instance of its unscrupulous conduct in these respects, the inquisition of Castile attempted to prosecute the memory of the Emperor Charles V., and to sentence his will to the flames as heretical, because it was not drawn up after the manner of the Roman Catholics; or, in other words, that no sums of money were bequeathed for saying masses. This gave great offence to the inquisitors, and therefore they sentenced it to the flames. Philip, the son of Charles, who had hitherto beheld with the utmost indifference the conduct of the inquisitors, now roused as from a lethargy, and endeavoured to stop the prosecution, employing the gentlest expedients for fear of the inquisitors. But his son Don Carlos, entertaining the utmost veneration for his grandfather's memory, was highly offended at the insult, and threatened to extirpate the inquisition when he came to the throne for this abominable outrage; to prevent which, the inquisitors determined to sacrifice him to their vengeance; and for this purpose they obtained such an entire ascendancy over the mind of this weak monarch, that he sentenced his son to die; and the only indulgence allowed him was to choose the manner of his death. He had recourse to the hot bath, in which the veins of his arms and legs being opened, he died gradually; and thus fell a martyr to the merciless inquisitors.

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sacres, and assassinations, with which every page of the history of the Christian world is defiled. Is it possible that a doctrine attended with such a train of dreadful consequences can have any foundation either in reason or revelation?¹¹

The nature of an oath, particularly of a promissory oath, which this pretended power only respects, comprehends a solemn invocation of the name of God, the Supreme and Omniscient Being, the searcher of the hearts and the trier of the reins of the children of men, not only as an impartial witness¹² of what is promised, but likewise as the judge and certain avenger of perjury, falsehood, and deceit.¹³ The performance of the oath becomes

¹¹ The pope, as the head of the universal church, imagines himself possessed of the power of Jesus Christ to open and shut the gates of heaven. He is the person who forgives sins, and by his dispensations makes that lawful which the scripture pronounces unlawful. He draws out of his treasury indulgences to pardon and enliven those who are dead in trespasses and sins. On the payment of certain sums of money he restores those who have been degraded; and pronounces excommunications against heretics, rebels, and transgressors.

¹² Jeremiah xlii. 5.

¹³ Oaths are imposed under all systems of religion, and under every political institution. (See the *Golden Remains*, vol. i. lect. 2; and vol. ii. lect. 3.) I find a similar practice amongst the followers of Mahomet. Lane says, that amongst a people by whom falsehood, in certain cases, is not only allowed but commended, oaths of different kinds are more or less binding, and may sometimes be expiated. There are some oaths which few Moslems would falsely take; such as saying three times, "by God the Great," and the oath upon the Koran, "by what this contains of the word of God." This latter is rendered more binding by placing a sword upon the sacred volume, and still

thereby cognizable by the omniscience of the divine tribunal ;¹⁴ and his justice and omnipotence will not fail to pour out the phial of his threatened vengeance upon that execrated head which has dared to invoke the name of the Lord in vain.¹⁵

Such are the conclusions of sound reason, warranted by scripture. Can it then be imagined, that God has left it in the power of man to alter these established rules of his judgments and procedure ?¹⁶ Would not this be, as the poet says, to

“ Snatch from his hand the balance and the rod,
Rejudge his justice—be the God of God.”—POPE.

There arises likewise from an oath a requisitional right to the person in whose behalf it is conceived. The thing promised becomes his property ; of which, so far as the acquisition does not infringe any anterior obligation, he cannot be defrauded by any dispensing power, without manifest injustice, and the exercise of an arbitrary and despotic authority.

The cause of introducing oaths into civil society

more so, by the addition of a cake, or a piece of bread, or a handful of salt.

¹⁴ Jeremiah xxix. 23.

¹⁵ Zechariah v. 4. *Juris jurandi contempta religio satis Deum ultorem habet.* (Pand. l. 2, c. de Reb. cred. et Jurejur.)

¹⁶ In Roman Catholic countries, as we learn from the catechism of Bossuet, when the church imposes any painful and laborious penances upon sinners, and they undergo them with patience and humility, this is called a satisfaction ; and when the church shows any regard, either to the ardent devotion of the penitents, or to other good works which she prescribes, and remits any part of the punishment due to them, it is called an indulgence.

affords another forcible argument against this dispensing power.¹⁷ The natural and indispensable obligations to justice and equity, even assisted by the fear of civil punishments, were found insufficient to correct the depravity of the human mind, and prevent a bias to apparent self-interest in the performance of mutual contracts. It was found necessary to assume the aid of religion, and upon the faith of an oath to establish a mutual trust. This arises from a confidence, that he who swears will never violate that promise to which he called God to be his witness, and of the breach whereof he has obtested him to be the judge and avenger.¹⁸ But,

¹⁷ The presumed masonic oath constituted the great engine which was wielded with such effect during the antimasonic persecutions of our brethren in the United States, a few years ago. The most moderate writer of the party thus expresses himself :— “ Swear not at all, is the command of Him who spake as never man spake ; and although, in the imperfect condition of human society, a literal compliance with this divine injunction has been deemed impracticable, yet it is a golden rule, which ought never to be transgressed when its violation can be avoided. Nay, more, any society, secret or otherwise, that administers oaths, must be dangerous to the well-being of the community, if those oaths can be supposed by any one who takes them to be of higher obligation than the laws, or if they can be so far tortured as to allow of such a construction. That the obligations of the masonic Order, in some portions of our country, have been thus construed, and thus acted upon, appears so clearly as to render a denial impossible. And this single fact, were it unsupported by any other circumstances, would, in my mind, be sufficient to render it obligatory upon the Masons to relinquish the Order ! ” (Stone’s Letters, p. 65.)

¹⁸ An oath is a solemn appeal to God, as to an All-seeing witness, and an Almighty avenger, if what we say be false. (Heb. vi.

if there is anywhere on earth lodged a power of absolving from these obligations, mutual error and diffidence must take place of the happiness and tranquillity expected from civil society, of which the utter subversion must ensue.¹⁹

However extraordinary this claim may appear, his holiness the pope arrogates it to himself very consistently with his other high attributes. He is the viceroy of God, and under him the spiritual lord of the universe. All mankind are his subjects, and every oath, every contract, is with a reversion of its being to him well pleasing.²⁰

16.) It is an act of religious worship ; whence God requires it to be done in his name (Deut. x. 20); and points out the manner in which it ought to be administered, and the duty of the person who swears. (Ps. xv. 4 ; xxiv. 4 ; Jer. iv. 2.) An oath in itself is not unlawful, either as it is a religious act, or as God is called on to witness.

¹⁹ " We believe," says M. Bossuet, " that it was the will of Jesus Christ, that those who have submitted themselves to the authority of the church by baptism, and have afterwards violated the laws of the gospel, shall be subject to the decision of the same church in the tribunal of penance, when she exercises the full power granted her of absolution and remission of sins. The terms of the commission which is given to the ministers of the church to forgive sins, are so general, that it would be presumptuous to confine it to public sins only ; and as when they pronounce absolution in the name of Jesus Christ, they only observe the express terms of that commission, so the sentence is regarded as passed upon them by Jesus Christ himself."

²⁰ The pope takes place of all Christian princes as the vicar of Jesus Christ here on earth. The emperors in former times went to Rome to receive the imperial diadem from the hands of his holiness, and there solemnly promised and bound themselves to support the church and its supreme head to the utmost of their

But upon what consistent bottom their holinesses the brethren of the association found their absolving power, is not so evident.—Perhaps, like the Jesuits, those expert casuists, and subtile divines, they will distinguish and resolve it into a declaratory; whereby, from their profound knowledge, they only show that certain oaths, from the particular circumstances that attend them, are unjust or wicked; and the performance of them will not therefore be expected by God; nor is it eligible by man, or obligatory on the conscience.

In this view let us examine their conduct towards the Freemasons; and endeavour to explore on which side the imputation of blasphemy and impiety will fall.

In this conflict the match is very unequal: a Freemason, while he defends the mysteries of the craft, is at every step under the awe and reverence of his oath. He cannot, therefore, exhibit those mysteries

power. They then took the usual oaths; and after thus securing to the pope his rights and privileges, the petitioning emperor was admitted, and was received by his holiness seated in state upon his throne; before which the emperor gradually approaching, with one knee always upon the ground, kneeled down and kissed his holiness's feet. But before his imperial majesty could be crowned, he was obliged to take another oath to secure the pope's prerogative, and the domains of the church. After the coronation there was a solemn procession, in which his imperial majesty appeared with the crown, sceptre, and globe; but as he went out of the basilica, he was obliged to divest himself of these, in order to hold the pope's stirrup while he mounted his horse, which he led by the bridle for some considerable distance, before he was allowed to resume the insignia of his rank.

to view, or subject them to examination. He must, then, like the lion in the fable, suppose the picture such as it is represented by his antagonists.

Untainted probity frequently meets with strong opposition from villany supported by fraud. Experience has taught her to oppose prudence to cunning, and secrecy and resolution to the dark designs and dire machinations of her foes. But the depravity or facility of mankind soon discovered the difficulty of attaining that degree of secrecy, upon which the success of enterprize must often depend; and, from a confidence of which, resolution and activity result. To remedy this defect, religion opportunely interposes, and affords the sanction of an oath; under the security of which the schemes suggested and maturely planned by judgment, are entrusted to prudence and resolution for their execution. Hence oaths of secrecy have become one of the necessary hinges of government; they have been adopted by every civil state; and every branch of administration requires them.²¹ To them must be ascribed the success of the greatest enterprizes. Under their influence the noble, generous plan of British liberty was matured into execution, and the purposes of popish tyranny rendered abortive by

²¹ An oath is accompanied with an invocation of God to witness what we say; and with an imprecation of his vengeance, or a renunciation of his favour, if what we affirm be false, or what we promise be not performed. The laws of all civilized states have required the security of an oath for evidence given in a court of justice; and on other occasions where it may be lawfully administered.

the revolution; and to them the Freemason owns his grateful acknowledgments, for the unrestrained liberty of defending his craft, and of detecting the damnable principles and black practices of the pretended messengers of Christ, without the dread of a merciless inquisition. The innocence of such oaths cannot then be doubted; and their necessity sufficiently sanctifies their use.²²

But it seems the seceders hold it a crime to exact an oath of secrecy, before the things required to be kept secret be revealed. Can anything be more ridiculous than this objection? The purposes of such oaths would thereby be disappointed, for the secret would be communicated without any security or obligation to preserve it; and it would then become optional to grant it or not. Cromwell, that arch politician, when he imagined his secretary's

²² "The church of Rome," says Laurie (p. 133), "were contented with dispersing the fraternity, and receiving its repentant members into their communion. The council of Berne went no farther than abolishing the society, and compelling the brethren to renounce their engagements, lest these should be inconsistent with the duties of citizens. But a synod of Scottish dissenters, who cannot imitate, in these points, the church of Rome and the council of Berne, must, forsooth, outstrip them in another. They must compel the Freemasons of their congregation to give them an account of those mysteries and ceremonies which their avarice and fear hinder them from obtaining by regular initiation. And what, pray, becomes of those perjured men from whom such information is obtained? They are promised admission into the ordinances of religion, from whom something worse than a demoniac had been ejected. The criminality, may we not say, the villany of such proceedings, should be held up to the ridicule and detestation of the public."

clerk, who was fast asleep, had overheard him deliver some important orders, would not trust to the security of a subsequent oath, and thought that secrecy could be assured only by his immediate death.²³ The common practice of the world refutes the objection, which could only proceed from those whose want of modesty equals that of their honesty.

Mankind is so prone to religion, that it requires only confidence enough for any person, however unqualified, to assume the character of spiritual guides, and they will not fail to obtain votaries. These, from that same tendency, soon yield up their judgment and consciences to the direction of their teachers; and their affections or antipathies, which become no longer their own, are pointed at particular objects, as the zeal or private interest of their priest shall dictate.

One distinguishing characteristic of the associate brethren seems to be, an abhorrence of every oath

²³ A French writer, however, who ascribes the invention of Masonry to Cromwell, confesses that he was perfectly satisfied with the security of an oath. He says—"It was owing to this wise management of Cromwell that Masonry was divided into several degrees. Taking the building of Solomon's temple for his model, nothing escaped him which might aid his purpose. All these different classes, viz., the Entered Apprentice, the Fellowcraft, the Master Mason, &c., were among those whom Solomon employed in the building; and he bound them all with an oath, which in all cases was inviolable; and it was this that accelerated his success, and paved the way for him to mount the throne of England."

not devised by themselves,²⁴ and framed to promote the interest of faction, rebellion, and schism.²⁵ They have not as yet, however, perverted the morals of all their followers; some of them, notwithstanding all their endeavours, still retain a regard for an oath, as the sacred and inviolable bond of society. This, they perceived, was a check to their ambitious views of an unlimited obedience from their people. It was therefore necessary to diminish that reverence in hopes that, when their deluded flock had learned to overleap the fence in one instance, they would not be scrupulous to do it in any other. And for this end the nature of an oath of secrecy is deliberately misrepresented, and rashness and profanity ascribed to it.²⁶

²⁴ Such was the case in the United States with the antimasonic party during the persecution of Masonry in 1833, as witness the following act against masonic oaths:—"Be it enacted, &c., that if any person, authorized or not authorized by law, shall administer to any person or persons any oath, affirmation, or obligation in the nature of an oath, not authorized by law; or if any person shall permit or suffer any such oath, &c., to be administered in their presence, he shall forfeit the sum of one hundred dollars for the first offence, and for the second, shall, in addition to the above penalty, be for ever disqualified from holding any public office."

²⁵ They have in their synods condemned, as unlawful, the clauses in burgess oaths, with respect to religion and allegiance to the king.

²⁶ The real object in view was to dissolve the institution, but it failed, as every similar attempt has done which had the same intention. The antimasons in the United States bent their whole strength to the work without success. The celebrated Hon. Richard Rush, attorney-general and secretary of state, in an

As I am obliged to suppose the secrets of Masonry such as they are represented by the associate brethren, I shall follow the order laid down for their interrogatories in their act.

They object, that the Mason oath is administered by an invocation of the name of God, attended with certain rites and ceremonies of a superstitious nature, and under a capital penalty.²⁷

By attending to the nature of an oath, it will appear, that the obtesting God, as a witness and avenger, necessarily implies an imprecation of his wrath; which, if the doctrine of providence is believed, must imply all temporal as well as eternal punishments, it matters not whether any penalty is

address to the antimasons of Pennsylvania, held out a most magniloquent boast to this effect:—"We have been told that Masonry is too strong to be put down; that such attempts have been made in European countries, and have failed. Let this animate you but the more. Already it has been the glory of America to set Europe the example of conquest over public abuses in many memorable ways. It may be her further glory to be the first to dispel the solemn folly, and break the tyrannical fetters of Masonry. The day that shall witness this triumph among us, may well deserve to stand next in our celebration to the fourth of July."—That day never came! The fraternity heard the thunder in silence, and it passed over innocuously.

²⁷ The Ex-President Adams hinges the existence of Masonry on the presumed oath.—"The whole cause," he says, "between Masonry and antimasonry, now on trial before the tribunal of public opinion, is concentrated in one single act. Let a single lodge resolve that they will cease to administer that oath, and that lodge is dissolved. Let the whole Order resolve that this oath shall no longer be administered, and the Order is dissolved; for the abolition of that oath, necessarily implies the extinction of all the others."

expressed; nor does the doing so, in any degree alter the nature of the obligation.²⁸

As to the ceremonies pretended to be adhibited to this oath, they appear to be innocent in themselves; and, if the Masons use any such, instead of ascribing these to a superstitious regard, charity would conclude they were not without an emphatic and allegorical meaning.

Oaths have almost universally had some rite or ceremony annexed, which, however insignificant in themselves, were originally expressive of something that tended to increase the awe and respect due to that solemn act. The casuists agree, that, though the oath is equally obligatory without them, the perjury is, however, increased by the solemnity.²⁹

²⁸ " *Illud videtur esse certum, omne juramentum promissorium, quacunque forma concipiatur, explicatiore vel contractiore, utramque virtualiter continere attestationem, sc. et execrationem. Nam in juramento, et execratio supponit attestationem, ut quid sibi prius; et attestatio subinfert execrationem ut suum necessarium consequens.*" (Saunderson, de oblig. juram. præl. 1, sect. x.)

²⁹ An extraordinary kind of oath, as it may appear to us, was used in Egypt.—"As Pharaoh liveth" (Gen. xlii. 15), or by the life of Pharaoh. This custom of swearing by the king still continues in the East. Hanway (Trav. vol. i. p. 313) tells us, that the most sacred oath amongst the Persians is, "by the king's head;" and in the Travels of the Ambassadors (p. 204), we find the following instance:—"There were but sixty horses for ninety-four persons. The mehemander swore by the head of the king (which is the greatest oath among the Persians) that he could not possibly find any more." And Thevenot says (Trav. pt. ii. p. 97), "that if they swear by the king's head, their oath is considered of greater credit, than if they swore by all that is most sacred in heaven and earth."

All nations have adopted them: the Hebrews, by putting their hand below the thigh of the person to whom they swore;³⁰ the pagans, by taking hold of the altar;³¹ and both, protending their hands to heaven;³² in which last they have been followed by all Christian nations; some of whom, particularly our sister kingdom, when they take an oath, touch or kiss the holy gospels; and not only so, but every private society, every court of justice have forms of administering oaths peculiar to themselves. Shall not, then, the society of Freemasons be allowed that privilege, without the imputation of superstition and idolatry?³³

³⁰ Genesis xxvi. 2; xlvii. 29.

³¹ "Et ut mos Græcorum est, Jurandi causa, ad aras accederet." (Cic. pro Balbo.)

³² Genesis xiv. 22.

"Suspiciens cœlum, tenditque ad sidera dextram,
Hæc eadem, Ænea, terram, mare, sidera juro."

(VIRG. I. 12, v. 196.)

³³ There is a remarkable passage in Prov. xi. 21, thus rendered by our translators—"Though hand join in hand, the wicked shall not go unpunished; but the seed of the righteous shall be delivered;" i. e., though they make many associations, and oaths, and join hands among themselves, yet they shall be punished. But Michaelis proposes another sense of these words, *hand in hand*, my hand in your hand, i. e., as a token of swearing—the wicked shall not go unpunished. How far this sense of the passage is illustrated by the following extract from Bruce (*Travels*, vol. i. p. 199), the reader will judge:—"I cannot here help accusing myself of what, doubtless, may be well reputed a very great sin. I was so enraged at the traitorous part which Hassan had acted, that at parting I could not help saying to Ibrahim—'Now, Shekh, I have done everything you have desired, without ever expecting fee or reward; the only thing I now ask you, and

The matter of the oath comes next under consideration. The Freemasons pretend to take some of their secrets from the Bible; a grievous accusation truly! "Jack," in the Tale of a Tub, "could work his father's will into any shape he pleased; so that it served him for a night-cap when he went to bed, or an umbrella in rainy weather. He would lap a piece of it about a sore toe; or, when he had fits, burn two inches under his nose; or, if anything lay heavy on his stomach, scrape off and swallow as much of the powder as would lie on a silver penny—they all were infallible remedies." But it seems Knocking Jack of the North³⁴ will not have all these

it is probably the last, is, that you avenge me upon this Hassan, who is every day in your power.' Upon this, HE GAVE ME HIS HAND, saying, 'he shall not die in his bed, or I shall never see old age.'" (Taylor's Calmet, in v. Oath.)

³⁴ John Knox, the Scottish reformer, is here indicated. The passage alluded to is as follows:—"And now the little boys in the streets began to salute him with several names. Sometimes they would call him Jack the Bald; sometimes, Jack with a Lantern; sometimes Dutch Jack; sometimes, French Hugh; sometimes, Tom the Beggar; and sometimes, Knocking Jack of the North." (Tale of a Tub, s. vi.) The character of Knox is thus drawn by Dr. Robertson:—"Zeal, intrepidity, disinterestedness, were virtues that he possessed in an eminent degree. He was acquainted with the learning of the age, and excelled in that species of eloquence which is calculated to rouse and to inflame. His maxims, however, were often too severe, and the impetuosity of his temper excessive. Rigid and uncomplying, he showed no indulgence to the infirmities of others. Regardless of the distinctions of rank and character, he uttered his admonitions with an acrimony and vehemence more apt to irritate than to reclaim; and this often betrayed him into indecent expressions, with respect even to the greatest personage in the kingdom."

pearls to be cast before swine, and reserves them only for his special favourites. What magical virtue there can be in the sacred passage mentioned in the act,³⁵ the world will be at a loss to discover; and the holy brethren, so well versed in the mysteries, are the most proper to explain.

But there are other things which are ground of scruple in the manner of swearing of the said oath. This the synod have not thought fit to mention; but their publisher has supplied the defect, by a reference to a Mason's confession of the oath, word, and other secrets of his craft;³⁶ which, indeed, contains variety of matters insignificant and ridiculous in themselves, and only fit for the amusement of such persons as the ignorance and incoherence of the author display him to be.³⁷

The Freemason does not think himself at all concerned to defend and support whatever nonsense shall be fathered upon the craft by the ignorant and malevolent. The honour of the fraternity is not in the least tarnished by it.

³⁵ 1 Kings vii. 21.

³⁶ Vide Scots Mag. 1755, p. 133.

³⁷ The Quakers and Moravians, taking the text in Matt. v. 34. literally, "swear not at all," refuse their evidence on oath even in a court of justice, and these scruples arise from a defective method of distinguishing between the use and abuse of swearing. It is blasphemy to use the name of God in common conversation; but it is perfectly lawful to call upon him solemnly to witness important truths. If it be lawful to ask Him for our daily bread, it is equally lawful reverently to invoke him to witness the truth of our assertions when character, property, and life may be at stake; and on other occasions which embrace the permanent welfare of any society or body of men.

The whole narrative, particularly the method of discovering a Mason, the prentice's shirt, and the Monday's lesson, cannot fail to move laughter, even in gravity itself.³⁸ But absurd and ridiculous as the whole of this matter must appear, a passion of another nature is thereby excited, which respects the discoverer himself; and that is an honest indignation of the perjury he has committed. For if this person, scrupulously conscientious as he is represented, was actually under the oath he pretends, however trifling and insignificant the thing itself might be, yet, in the opinion of the most eminent casuists, he was obliged to keep his oath;³⁹ the respect due to truth and falsehood being the same in trivial matters as in those of greater import-

³⁸ This is of a piece with the magical head mentioned by Barruel as being the deity of the Templars, and which is to be found again in the magic mirror of the cabalistic Masons. They call it the being of beings, and reverence it under the title of SUM. It represents, in their code, the great Jehovah; and, in the opinion of Barruel, is one of the links which form the chain of connexion between Masonry and the Templars. A most bigotted conclusion, worthy of the credulous Abbé.

³⁹ The antimasons of America condemned the fraternity for refusing to disclose their secrets, even under a civil oath. Thus Mr. Sprague, one of the legislative committee, put this question, in his examination of a brother—"When you enter or leave a lodge or chapter, do you make any sign or motion? If so, to what does it allude? Is it intended to impress upon the mind the penalty of that degree?" "Would you think it," exclaims the antimasonic commentator, "every Mason, though sworn to tell the whole truth, refused plumply to answer this question. Their uniform reply was—'I do not intend to answer anything in reference to the secrets and ceremonies of Masonry.'"

ance; otherwise God must be invoked as witness to a lie.⁴⁰

But, if ignorance or imbecility, deluded by hypocritical sanctity, or head-strong zeal, can afford any alleviation (for an absolute acquittance it cannot), the charge must fall with redoubled weight upon those who induced him, and would induce others, over whom this influence extends, to put such an affront upon the honour of God, and to habituate themselves to the practice of insincerity and injustice towards man. Is not this to adopt the practices and opinions of their religious predecessors in hypocrisy, sedition, and rebellion? who held, that

“ Onths were not purpos’d, more than law,
To keep the good and just in awe;
But to confine the bad and sinful,
Like moral cattle, in a pinfold.”—HUDIBRAS.

The natural curiosity of mankind, always eager and impetuous in the pursuit of knowledge, when disappointed of a rational account of things, is apt to rest upon conjecture, and often embraces a cloud in place of the goddess of truth. So has it fared with the secret of Masonry. That society, though venerable for its antiquity, and respectable for its good behaviour, has, through falsehood and misrepresentation, groundlessly awakened the jealousy of states, and the obloquy of malicious tongues.⁴¹

⁴⁰ Saunderson, de obl. jur. præl. iii. sect. 15.

⁴¹ It is wonderful how far misrepresentation has been carried during the unholy persecutions of Masonry. Even Col. Stone is willing to admit this. He says—“ I have been astonished since

Their silence and secrecy, as they gave ample room for the most extravagant conjectures, so they likewise afforded an opportunity for the grossest imputations, without fear of a refutation. They have been traduced as atheists and blasphemers, branded as idolaters, and ridiculed as the dupes of nonsense.⁴²

I began this investigation, to find that Elder Barnard has affirmed this misrepresentation. His words are—"The reader will here learn one reason why those who enter a lodge never come out until they have taken a degree. The candidate is made to promise upon his honour that he will conform to all the ancient established usages and customs of the fraternity; hence, let him be ever so much opposed to the ceremonies of initiation, or the oath of the degree, he cannot go back, for he feels bound by his promise. Should he, however, feel constrained to violate his word, the persuasions and, if necessary, the threats, of the Master and brethren compel him to go forward!" (Barnard's Light, p. 17.) There is not," continues Stone, "so far as I have any knowledge of the usages of Masonry, a single syllable of truth in the passage I have here quoted. Nor do any of my masonic acquaintances hesitate to declare their utter and entire ignorance of even a single instance wherein any such constraint was ever practised, or even thought of. On the contrary, throughout the whole system, from the lowest to the highest degree, every step is the result of the most entire freedom of thought and action." (Letters on Masonry, p. 69.)

⁴² If the cowans of those days had possessed the advantage of hearing masonic addresses, from the highest quarters of honour and intelligence, which happily distinguish our own times, they would surely have displayed less hostility to the institution, and entertained a higher opinion of its virtues. His Royal Highness, the late Grand Master, on the occasion of presenting a masonic jewel to the Earl of Moira, thus described it:—"Masonry," said the royal speaker, "is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and general good to mankind, creating in all its varieties universal benevolence and brotherly love. It holds out allure-

The hard names liberally bestowed on their secrets by the seceders, partake of all these;⁴³ but their proof relates only to the last; and, indeed, it seems rather like the delirious ravings of a brain-sick head, inflamed with the fumes of enthusiasm, than a rational design to expose them. Its publication is an affront upon the judgment of the world; no less than inserting it in the Scots Magazine, is an impeachment upon the taste of the readers of that collection.

To remove such prejudices, and in some degree to satisfy the world and inquisitive cavillers, Masons have descended to publish what opinions they maintained with respect to the great principles of human action. Their belief in God is founded upon the justest notion of his being and attributes, drawn from the light of nature assisted by revelation.⁴⁴ They

ments so captivating, as to inspire the fraternity with emulation to deeds of glory, such as must command, throughout the world, veneration and applause, and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise, and instructive doctrines upon which alone true happiness is founded; and at the same time affords those easy paths by which we attain the rewards of virtue; it teaches us the duties which we owe to our neighbour, never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, to be above all meanness and dissimulation, and in all our avocations to perform religiously that which we ought to do."

⁴³ Vide Scots Magazine, 1755, p. 137.

⁴⁴ Some writers, in the face of the plainest indications of Christian types in Freemasonry, will still contend that the Order is at variance with our religious duties. The Rev. H. Jones, a well

never enter into the speculative regions,⁴⁵ so much cultivated by divines; what cannot be comprehended in his nature, they leave as incomprehensible. They adore his infinite Being, and reckon it the perfection of mankind to imitate his communicable perfections. Their duty to their superiors, to their neighbours,

meaning, but exceedingly weak person, says that "the institution of Freemasonry should be discountenanced, because some of its principles are at variance with the gospel of Christ—One thing which very evidently clashes with the gospel is this, that while the latter requires us to do good to all men, especially unto them who are of the household of faith; but Masonry requires of its members to do good especially to the masonic fraternity, whether they do or do not belong to the household of faith!! And what else can it be but a perversion or profanation of the scriptures, to use so frequently the words of Christ, as they are used in reference to the door of the lodge-room—'Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you.'" (Jones' Letters on Masonry, pp. 11, 12.) Bro. Jones! Bro, Jones! thou art a most accomplished logician!

⁴⁵ Namely, of religion and politics. The evil of introducing politics into Freemasonry has been recently felt in the New World, where a political party, professedly antimasonic, raged for a few brief years, like a hurricane, and threatened to bear down all before it. It was a political party, *sui generis*. There was none ever before like unto it. Nor will its likeness, probably, be found in any political party to arise hereafter. The progress it made was astonishingly rapid, and in its strides it outstripped the calculations of its friends. Its influence was potent at elections, it drew into its ranks one hundred thousand electors in the State of New York; it almost divided the votes of Pennsylvania; it planted itself deeply in the soil of Massachusetts, in the New England States, and elsewhere; while in Vermont, like the rod of Aaron, it so far swallowed up all other parties, and obtained the control of the state government. Behold how great a matter a little fire kindleth. And yet it sunk as rapidly as it had risen, and now its influence is totally forgotten,

and to themselves, are all expressed in a manner the most agreeable to the soundest morality.—And when their actions and behaviour, which alone are subject to human observation, and affect human society, are conformable to such principles, no power on earth has a right to inquire farther.⁴⁶

The Freemason professes a particular regard to the liberal arts; and he makes no scruple to own, that many of his secrets have a reference to them. From these, just notions of order and proportion are attained, and a true taste of symmetry and beauty is formed.⁴⁷—And as the transition from the beauties

⁴⁶ At the reunion of the two Grand Lodges in 1813, His Royal Highness the Duke of Kent embodied these principles in a proposition—"That an humble address be presented to His Royal Highness the Prince Regent, respectfully to acquaint him with the happy event of the reunion of the two Grand Lodges of Ancient Freemasons of England—an event which cannot fail to afford a lively satisfaction to their illustrious patron, who presided for so many years over one of the fraternities, and under whose auspices Freemasonry has risen to its present flourishing condition. That the unchangeable principles of the institution are well known to His Royal Highness, and the great benefits and end of this reunion are to promote the influence and operation of these principles, by more extensively inculcating loyalty and affection to the sovereign, obedience to the laws and magistrates of their country, and the practice of all the religious and moral duties of life."

⁴⁷ How many associations, professedly designed to benefit our species, have come into being and wasted away since the origin of Masonry. How many have been instituted with one set of principles, and one or more objects of fair promise, and afterwards so modified the one and varied the other, as to change the whole ground on which they first stood, lose their moral character, and finally perish in their own corruption. Freemasonry, however,

of the natural to those of the moral species are so easy and apparent; if there is any virtue, if there is any praise, instead of slander and defamation, protection and encouragement ought to be his reward.

Men of the greatest power and dignity, the divine and the philosopher, have not been ashamed, in all ages, to own their relation to this society, and to encourage and protect it by their power and influence. But, should this combination terminate in nothing but wickedness and folly, can it be imagined, either that men of honour, wisdom, and integrity, would lend their countenance to fraud, and encourage folly, merely to make the world stare? or that an association, resting on so unstable a foundation, could so long have subsisted, without the cement of mutual trust and confidence, which result from virtue and consistency alone.⁴⁸

The Freemason, conscious of his integrity, and is eternal in its nature, and universal in its character. Founded on charity and the liberal arts, no human power can shake it from its basis; and it is the only institution in existence whose landmarks can never be altered.

⁴⁸ Bro. Russell, Past Grand Master of Massachusetts, very justly observes that "the masonic institution has been, and now is, the same in all and every place. No deviation ever has been made or can be made at any time from its usages, rules, and regulations. Such is its nature, that no innovation on its customs can be introduced or sanctioned by any person, how great soever may be his authority. Its ancient rules, usages, and customs, have been handed down, and carefully preserved from the knowledge of the world, by the members of the craft, who are solemnly bound to observe and obey them, although many of them have never been written or printed."

persuaded of the good tendency of his principles to promote the purposes of virtue and human happiness, beholds with contempt the impotent efforts of envy and ignorance, however sanctified the garb, or dignified the title they may assume.⁴⁹ In his lodge, which he considers as the school of justice, love, and benevolence, he is taught to oppose truth to misrepresentation, good humour and innocent mirth to sourness and grimace, the certain signs of malice and imposture. To attend the importunate calls of his enemies, would be to interrupt his tranquillity; and, therefore, wrapt in his own innocence, he despises their impotent attacks, and for the future will disdain to enter the lists with champions so weak and ignorant, so deluded and deluding.

⁴⁹ When will Ephraim cease to vex Judah, and, under the benign influences of the gospel of peace, brotherly love, such as is recommended by the Saviour and his apostles, pervade the hearts of the children of men? When shall the desire to secure virtue and happiness to each other, absorb every other desire, and inspire every act to produce such a glorious result? This however, we may say of Masonry, and its bitterest enemies cannot deny the fact, that although it has been persecuted by bigotry in all ages of its existence, *it never had the character of a persecutor*; which speaks volumes in favour of the purity of its principles, and the correctness of its doctrine and discipline.

CHAPTER IV.

AN ACCOUNT OF THE SUFFERINGS OF JOHN COUSTOS
IN THE INQUISITION AT LISBON.

WRITTEN BY HIMSELF.

_____ with a frown
 Revenge impatient rose ;
 He threw his blood-stained sword in thunder down,
 And, with a withering look,
 The war-denouncing trumpet took,
 And blew a blast so loud and dread,
 Were ne'er prophetic sounds so full of woe.
 And ever and anon he beat
 The doubling drum with furious heat ;
 And though sometimes, each dreary pause between,
 Dejected Pity at his side
 Her soul-subduing voice applied,
 Yet still he kept his wild, unaltered mien,
 While each strain'd ball of sight seemed bursting from his head.
COLLINS.

I CAN justly affirm that it was not vanity that induced me to publish the following accurate and faithful relation of my sufferings in the Inquisition of Lisbon.¹ A strong desire to justify myself with

¹ The origin of the Inquisition is thus related by Fleury, in his Ecclesiastical History :—"In 1198, Pope Innocent III. sent into the southern provinces of France two Cistercian monks to

regard to the false accusations brought by that tribunal against me, as well as against the brotherhood of Freemasons, of which I have the honour to be a member, were the chief motives for my taking up the pen. To this I will add, that I was very willing the whole world should receive all the lights and informations I was capable of giving it concerning the shocking injustice, and the horrid cruelties, exercised in the pretended holy office. Persons who live in countries where this tribunal is had in abomination, will, from the perusal of the following sheets, have fresh cause to bless Providence for not fixing their abode among the Spaniards, the Portuguese, or the Italians.

Such of my readers as may happen to go and

convert the Manicheans, with which those parts swarmed ; to excommunicate the obstinate, and to command the lords to confiscate the possessions of the excommunicated, to banish them, and punish them with severity ; with power to excommunicate the lords, and put their lands under sequestration, if they refused obedience to the mandate. These commissioners were afterwards called Inquisitors. The Dominicans subsequently received an ordinance of thirty-seven articles, which formed the basis of the rules afterwards observed in the tribunals of the Inquisition. Some imagine that this tribunal originated in a constitution made by Pope Lucius in 1184 ; because he commands the bishops to examine personally, or by commissioners, people suspected of heresy ; distinguishing the various degrees of guilt, and allotting to each its proper punishment. And he also directs that after the church has employed its spiritual weapons, it shall deliver criminals to the secular arm, that corporal punishment may be inflicted on them ; experience having shown, says my authority, that the heretics of this age care very little for either ecclesiastical censures or spiritual punishments.

reside in countries where this barbarous tribunal is established, will here find very salutary instructions for their conduct ; and, consequently, be less liable to fall into the hands of the unrelenting Inquisitors.

Those who, spite of all the precautions taken by them, may yet have the sad misfortune to become their innocent victims, will here be taught to avoid the snares laid in order to aggravate the charge brought against them.² These snares ought the more to be guarded against, as they are but too often spread by the inquisitors merely to give a specious air of justice and equity to their iniquitous prosecutions.

For this reason, I shall first give an impartial relation of my own prosecution and sufferings on account of my being a Freemason. I shall add, for the satisfaction of the curious, a succinct history of the pretended holy office ; its origin ; its estab-

² The manner of prosecuting a person impeached is this : First he is summoned, three several times, to appear before the inquisitors ; and if, through fear or contempt, he neglect to do this, he is excommunicated, and sentenced to pay a considerable fine ; after which, if he should be apprehended, a more severe sentence would inevitably be passed upon him. The safest course, therefore, is to obey the first summons. The longer he delays, the more criminal he appears in the estimation of the inquisitors, even though he should be innocent of the charge preferred against him ; for it is considered a crime of no common order to disobey the command of the inquisitors. And if they ultimately seize a person who has criminated himself by delay, nothing can save him from the most rigorous punishment. An inquisitor never forgets ; time cannot obliterate any crime ; and prescription is entirely unknown to the holy office.

lishment in France,³ Italy,⁴ Spain, and Portugal ;

³ Ducange tells us that the Inquisition was established in France, by the council of Toulouse, to punish the Waldenses, and the inquisitors were chosen from amongst the Dominicans. It is true the tribunal of the Inquisition was never legally settled in that country, yet inquisitors were delegated by the pope, under the pretext of preserving purity of doctrine, and obedience to the church. Pope Gregory IX. appointed a commission to exercise the inquisitorial functions in several convents throughout the kingdom.

⁴ The Inquisition of Rome is composed of twelve cardinals, and some other officers ; over which the pope presides in person. These cardinals assume to themselves the title of Inquisitors General throughout the Christian world ; but they have no jurisdiction in France, and some other Roman Catholic countries. They are empowered to deprive or remove all inferior inquisitors. Popes Innocent. Alexander, Urban, Clement, and their successors, used their utmost endeavours, but to no purpose, to prevail with the Venetians to follow the example of the other states of Italy in this particular. The conduct of the Inquisitors was adduced by the republic of Venice as a reason for refusing admission to that tribunal into its territories ; for they were guilty of great disorders, preached seditious sermons, and upon any caprice published crusades against the heretics, and appeared to be more disposed to revenge themselves upon any who had affronted them than to promote the purity of religious truth. They seized the possessions of innocent persons, upon the false pretence of their being heretics ; so that nothing was heard all over Italy but loud complaints against the inquisitors. The Senate of Venice, who understood their interest as well as any body of men in the world, took advantage of these disorders to justify their refusal of this tribunal. However, Pope Nicholas IV. being noways disheartened at the fruitless attempts of his predecessors, renewed them with so much address, that the senate were persuaded that if they continued their opposition, they would be forced to admit an Inquisition dependant on that of Rome ; to prevent which, they established one by their authority, composed of both ecclesiastical and lay judges. This

the manner how it grasped, by insensible degrees,⁵ the supreme authority now exercised by it, not only against those considered by it as heretics, but even against Roman Catholics; how prisoners are proceeded against; the tortures inflicted on them,

Inquisition had its own laws, which were less rigorous than those of other nations; and the utmost precautions were taken to prevent the disorders which had disgraced the tribunal in all other places.

⁵ A remarkable instance of the assuming spirit of this tribunal occurred in the year 1580. The Archbishop of Milan, going on his visitation of certain places in his diocese, which, although subordinate to him in his spiritual capacity, were under the subjection of the Swiss cantons in other respects, thought it necessary to make some new regulations for the government of these churches. The Swiss took umbrage at this conduct, and sent an ambassador to the Governor of Milan, intreating him not to allow the prelate to continue his visitations in any places which were under their jurisdiction; assuring him, at the same time, that if he should persist in this obnoxious practice, they would expel him by force, which would necessarily destroy the harmony which it was the interest of the King of Spain to preserve. The ambassador having arrived at Milan, lodged at the house of a rich merchant of his acquaintance. The inquisitor was no sooner informed of this, than, disregarding the law of nations, he sent his officials to seize the ambassador, and deposit him in the dungeons of the Inquisition. Such an insult offered to a state in the person of its ambassador, was unprecedented; but no one dared to complain. The merchant, however, interested himself in favour of his friend, and informed the Governor of Milan of the cruel usage which the ambassador had received. The governor was alarmed at such a flagrant violation of the rights of nations, and commanded the inquisitor to set the ambassador at liberty without the slightest delay; and, to atone for the injury he had received, he paid him all imaginable honours, and complied with several demands, and particularly that the archbishop should discontinue his visitations.

in order to extort a confession ; the execution of persons sentenced to die ; with an accurate description of the *auto-da-fé*, or gaol delivery, as we may term it ;⁶ together with the sufferings of many persons who fell victims to this tribunal. I likewise

⁶ The learned Doctor Geddes thus describes an *auto-da-fé* in Lisbon, of which he himself was a spectator. The prisoners were first placed in the hands of the civil magistrate, and loaded with chains ; and being brought before the lord chief justice, he asks them in what religion they intend to die. If they answer that they will die in communion with the church of Rome, they have the privilege of being first strangled, and afterwards burnt to ashes. But if they die Protestants, they are burnt alive. At the place of execution there is a stake set up for every prisoner, with a good quantity of dry furze about it, and a seat about half a yard from the top. They ascend the stake by a ladder, at the foot of which two Jesuits are placed, who spend about a quarter of an hour in exhorting the professed to be reconciled to the church of Rome ; which if they refuse to be, the Jesuits come down, and the executioner ascends ; and having turned the professed off the ladder upon the seat, and chained their bodies close to the stake, he leaves them, and the Jesuits go up to them a second time, to renew their exhortation to them, and at parting tell them that they leave them to the devil, who is standing at their elbow to receive their souls, and carry them with him into the flames of hell fire, so soon as they are out of their bodies. Upon this a great shout is raised ; and as soon as the Jesuits are got off the ladder, the cry is, " Let the dogs' beards be made ! let the dogs' beards be made !" which is done by thrusting flaming furzes, fastened to a long pole, against their faces. And this inhumanity is commonly continued until their faces are burnt to a coal, and is always accompanied with such loud acclamations of joy, as are not to be heard upon any other occasion. The beards of the professed being thus made, or tripped, as they term it in their diabolical sport, fire is applied to the combustibles, but as the top of the flame seldom reaches higher than the seat they sit on, they remain in misery from one to two hours ; so

will add a plan of the house of the Inquisition at Lisbon, in which I was confined sixteen months, and whence I was removed to the galley, as it is called, in that city. I will describe this Portuguese galley, and the manner how prisoners are lodged and treated in both those places.⁷

I shall conclude with a comparison between the methods employed by the primitive church in order to suppress heresy and convert heretics; and those now made use of by the inquisitors (under the cloak of religion) indiscriminately towards all mankind, for the same purpose, as they pretend. I shall relate what I myself was an eye-witness of; and will annex the remarks of many ill-fated Roman Catholics, who, as well as myself, were the innocent victims to this dreadful tribunal.⁸

that, the learned doctor adds, though out of hell, there cannot possibly be a more lamentable spectacle—the sufferers crying out, as long as they are able to speak, “Mercy, for the love of God!” Yet it is beheld by people of both sexes, and all ages, with such transports of joy and satisfaction, as they do not exhibit on any other occasion.

⁷ I have inserted the greater part of the information here mentioned, amongst the notes, not only because it appears necessary to illustrate the text, but because, if placed at the end of the chapter, it would swell out this article beyond the limits assigned to it in the volume.

⁸ An instance of this is found in the history of Mark Antonio de Dominis, a Venetian, who was first a Jesuit, afterwards Bishop of Segni, and at last Archbishop of Spalatro. He was considered the greatest scholar of his age; and his reading made him embrace Protestantism. He was invited into England by James I., who made him Master of the Savoy and Dean of Windsor. The Pope was greatly annoyed at the defection of

I shall think it a happiness if the relation which I now offer should be found of use to the public ; and shall consider it as a still greater, in case it may help to open the eyes of those who, hurried on by an indiscreet, or rather blind zeal, think it a meritorious work in the sight of heaven to persecute all persons whose religious principles differ from theirs.⁹

In order to give the reader all the proof possible in the nature of the thing, that I have really undergone the tortures mentioned in the following account of my sufferings, I showed the marks still remaining on my arms and legs to Dr. Hoadly, Mr. Hawkins,

this great and good man from the Romish church, and set every engine at work to induce him to return to his native country, that he might have his revenge ; and, for this purpose, the Spanish ambassador made him such splendid offers, that he was prevailed upon to return to Rome, contrary to the expostulations of all his English friends. He had no sooner arrived in the papal city than he discovered his mistake. The pontiff did not keep one of his promises to this unfortunate man, but obliged him publicly to abjure his heresies ; after which he was seized and cast into the dungeons of the Inquisition, where he died of a broken heart.

⁹ What idea ought we to form of a tribunal which obliges children, under the most rigorous penalties, to be spies upon their parents, and to discover to the merciless inquisitors the errors, and even the trifling indiscretions to which human frailty is subject ;—a tribunal which will not permit relatives, even when imprisoned in its horrid dungeons, to render each other the most trifling assistance ? What disorders must such conduct produce in the bosom of a family ! An expression, however true, however innocent, may be the occasion not only of infinite uneasiness and discord, but of utter ruin ; and may cause one or more of its members to be the victims of this barbarous tribunal.

and Mr. Cary, surgeons ; and I think myself particularly obliged to these gentlemen for the leave they have given me to assure the public they were quite satisfied that the marks must have been the effect of very great violence ; and that, in their situation, they correspond exactly to the description of the torture.

I am a native of Berne, in Switzerland, and a lapidary by profession. In 1716, my father came, with his whole family, to London ; and as he proposed to settle in England, he got himself naturalized there.

After living twenty-two years in that city, I went, at the solicitation of a friend, to Paris, in order to work in the galleries of the Louvre. Five years after I left this capital and removed to Lisbon, in hopes of finding an opportunity of going to Brazil, where I flattered myself that I should make my fortune. But the King of Portugal, whom I addressed in order to obtain permission for this purpose, being informed of my profession, and the skill I might have in diamonds, &c., his majesty, by the advice of his council, refused my petition, upon the supposition that it would be no ways proper to send a foreigner who was a lapidary into a country abounding with immense treasures, whose value the government endeavours, by all means possible, to conceal even from the inhabitants.

Whilst I was waiting for an answer from court to my petition, I got acquainted with several substantial jewellers, and other persons of credit in Lisbon, who

made me the kindest and most generous offers, in case I would reside among them, which I accepted, after having lost all hopes of going to Brazil. I now was settled in the above-mentioned city, equally to the satisfaction of my friends, my employers, and myself; having a prospect of gaining wherewithal not only to support my family with decency, but also to lay up a competency for old age, could I but have escaped the cruel hands of the inquisitors.

I must observe, by the way, that the inquisitors have usurped so formidable a power in Spain and Portugal,¹⁰ that the monarchs of those kingdoms

¹⁰ The power of the Inquisition was first cemented in Spain by the marriage of Ferdinand and Isabella of Castile, in the fifteenth century. The latter had been made to promise, before her marriage, by John de Torquemada, a dominican friar, that, in case she should be raised to the throne, she would use all possible methods to extirpate heretics and infidels. As she afterwards was queen, and brought the kingdom of Castile, by way of dower, to Ferdinand, they, finding themselves exceedingly powerful, resolved to conquer the kingdom of Granada, and to drive back the Moors into Barbary. The Moors were accordingly subdued, and all the territories possessed by them in Spain seized, so that prodigious multitudes of them were forced to return into Africa. Nevertheless, great numbers still continued in Spain; a circumstance owing to their having possessions or wives in this country, or their being settled in traffic there. As Ferdinand and Isabella considered that, in case they should banish these Moors from Spain, they thereby would depopulate the countries conquered by them, their majesties consented that they, as well as the Jews, should continue in it, provided they would turn Christians; upon which those people, finding that all resistance would be in vain, embraced the Christian religion in outward appearance. But Torquemada assured the queen that

are no more, if I may be allowed the expression, than as their chief subjects. Those tyrants do not scruple to encroach so far on the privilege of kings, as to stop, by their own authority, at the post office the letters of all whom they take it into their heads to suspect.¹¹ In this manner I myself was served, a year before the inquisitors had ordered me to be

this dissimulation would be extremely prejudicial to the interest of religion, and persuaded her to prosecute them to the utmost; recommending for that purpose the establishment of the Inquisition, to which she gave her consent; and the dominican was appointed Inquisitor General, and discharged his functions so much to their satisfaction, that he prosecuted, in fourteen years, above 100,000 persons, 6000 of whom were burned at the stake.

¹¹ The following instance proves that the inquisitors will condemn an innocent person, rather than permit any of their accusations to be disproved. A major in a Portuguese regiment was thrown into the prison of the Inquisition at Lisbon, on a charge of Judaism, but without naming the offence. After having been incarcerated two years, the inquisitors told him that he was convicted of being a relapsed Jew; which he utterly denied, protesting that he had always been a true and faithful Christian. In a word, they could not prevail with him, either by threats or promises, to plead guilty to any one of the articles of which he stood accused; declaring that he would die with innocence rather than preserve his life by an action which must cover him with eternal infamy. Duke d'Aveyro, then Inquisitor General, who was desirous of saving this officer, being one day upon his visitation, strongly exhorted him to embrace the opportunity he had of extricating himself; but the prisoner continuing inflexible, the inquisitor was fired, and spoke thus to him: "Dost thou imagine that we'll have the lie on this occasion?" The inquisitor then withdrew, leaving the prisoner to his reflections on what he had heard. Surely these words employed a meaning inconsistent with the character of an upright judge, and strongly spoke the iniquitous spirit of this tribunal. To conclude, the *auto-da-fé*

seized; the design of which, I suppose, was to see whether, among the letters of my correspondents, some mention would not be made of Freemasonry; I passing for one of the most zealous members of that art, which they resolved to persecute upon pretence that enormous crimes were committed by its professors. However, though the inquisitors did not find by one of my intercepted letters, that Freemasonry either struck at the Romish religion, or tended to disturb the government, still they were not satisfied, but resolved to set every engine at work, in order to discover the mysteries and secrets of Masonry. For this purpose they concluded that it would be proper to seize one of the chief Freemasons in Lisbon; ¹² and accordingly I was pitched

approaching, our victim was condemned to the flames, and a confessor sent to him. Terrified at this horrid death, he, though entirely innocent, declared himself guilty of the crime laid to his charge. His possessions were then confiscated; after which he was made to walk in the procession in the habit of one relapsed; and lastly he was sentenced to the galleys for five years.

¹² The inquisitors may seize a heretic, though he should have fled for refuge to a church or sanctuary; and the bishop himself has not the power to prevent it; a circumstance that gives them greater power than is enjoyed by the kings of the countries where the Inquisition is established. No prelate or legate from the see of Rome, can pronounce sentence of excommunication, suspension, or interdict against the inquisitors, without an express order from the pope; and the inquisitors may even forbid the secular judges to prosecute any person, even in a suit which has been commenced by their order. Any person who shall kill, abuse, or beat an inquisitor, or an official of the Inquisition, shall be delivered over to the secular arm, and punished according to his deserts.

upon as being the Master of a lodge ; they likewise cast their eye on a Warden, an intimate friend of mine, Mr. Alexander James Mouton, a diamond-cutter, born in Paris, and a Romanist. He had been settled six years before his seizure at Lisbon, in which city he was a housekeeper, and where his integrity, skill, and behaviour were such as gained him the approbation of all to whom he was known.

The reader is to be informed, that our lodges in Lisbon were not kept at taverns, &c., but alternately at the private houses of chosen friends. In these we used to dine together, and practise the secrets of Freemasonry.

As we did not know that our art was forbid in Portugal,¹³ we were soon discovered by the barbarous zeal of a lady, who declared, at confession, that

¹³ "Portugal," says a writer in the Freemasons' Quarterly Review, "has not been the refuge of the Mason. As in Spain, religious intolerance raised that scourge, the Inquisition, with its mummeries and horrors, seeking to coerce the mind of man within the narrowest and the vilest trammels ; proving the state of bigotry into which they had sunk ; and from thence the unhappy Freemason, or other liberal-minded person, had not much consideration to expect ; nevertheless, efforts were made at various times, and in various places, to establish lodges, but the fears and jealousies of the bedarkened priests always interfered to prevent the spread of enlightenment or benefit to mankind, unless *they* were the greatest gainers. In 1735, several noble Portuguese, with more foreigners, instituted a lodge in Lisbon, under the Grand Lodge of England, of which George Gordon was Master ; but no sooner was the slightest suspicion entertained of its existence, than the clergy determined to give the clearest evidence of their hatred to the order by practical illustration."

we were Freemasons; that is, in her opinion, monsters in nature, who perpetrated the most shocking crimes. This discovery immediately put the vigilant officers of the Inquisition upon the scent after us; on which occasion my friend Mr. Mouton fell the first victim, he being seized in manner following.

A jeweller and goldsmith, who was a familiar of the holy office,¹⁴ sent a friend (a Freemason also) to Mr. Mouton, upon pretence that he wanted to speak with him about mending a diamond weighing four carats. They agreed upon the price; but as this was merely an artifice in order for our familiar to know the person of the said Mouton, he put him off for two days, upon pretence that he must first enquire of the owner of the diamond whether he approved of the price settled between them.

¹⁴ The familiars are the bailiffs or catchpoles of the Inquisition. Though this is a most ignominious employment in all other criminal courts, it yet is looked upon as so honourable in the Inquisition, that every nobleman in Portugal is a familiar of this tribunal. It is not surprising that persons of the highest quality should be solicitous for this post, since the pope has granted to these familiars the like plenary indulgences as the council of Lateran gave to such persons as should go to the succour of the Holy Land against the infidels. They are the satellites of the inquisitors; they attending on them, and defending them, if necessary, against the insults of heretics. They accompany the executioner whenever he goes to seize criminals; and must obey all orders given them by the chief officers of the Inquisition. Several privileges are allowed them, especially the carrying arms; but they are ordered to use those with discretion.

I happened to be at that time with Mr. Mouton, a circumstance which gave the highest joy to the jeweller, finding that he had got a sight, at one and the same time, of the very two Freemasons whom the inquisitors were determined to seize.

At our taking leave, he desired us to come together at the time appointed, to which we both agreed. The jeweller then made his report to the inquisitors, who ordered him to seize us, when we should return about the diamond in question.

Two days being elapsed, and my business not permitting me to accompany Mr. Mouton, he went alone to the jeweller to fetch the diamond, which was computed to be worth a hundred moidores. The first question the jeweller asked, after the usual compliments, was—"Where is your friend Coustos?" As this jeweller had before shown me some precious stones, which he pretended I should go to work upon, Mr. Mouton, imagining he was desirous of putting them instantly into my hands, replied, "that I was upon 'change, and that, if he thought proper, he would go and fetch me." However, as this familiar, and five subaltern officers of the Inquisition who were along with him, were afraid of losing half their prey; they inveigled Mr. Mouton into the back shop, upon pretence of asking his opinion concerning certain rough diamonds. After several signs and words had passed between them, the oldest of the company rising up, said he had something particular to communicate to Mr. Mouton; upon which he took

him behind a curtain, when, enquiring his name and surname, he told him that he was his prisoner, in the king's name.

Being sensible that he had not committed any crime for which he could incur his Portuguese¹⁵ majesty's displeasure, he gave up his sword the moment it was demanded of him. Immediately several trusty officers of the Inquisition, called familiars, fell upon him to prevent his escaping ;

¹⁵ The manner in which the Inquisition was first established in Portugal appears a little fabulous. It is said to have been introduced by John Peres de Saavedra, a Spaniard. We are told that he, being expert at counterfeiting the apostolical letters, amassed by that means 30,000 ducats, which were employed by him in order to bring the Inquisition into Portugal, and that in manner following. He assumed the character of Cardinal Legate from the see of Rome ; when, forming his household of one hundred and fifty domestics, he was received in the above-mentioned quality at Seville, and very honourably lodged in the archiepiscopal palace. Advancing, after this, towards the frontiers of Portugal, he dispatched one of his secretaries to the king, to acquaint him with his arrival, and to present him with fictitious letters from the emperor, the King of Spain, the pope, and several other princes, both ecclesiastical and secular, who all entreated his majesty to favour the legate's pious designs. The king, overjoyed at this legation, sent a lord of his court to compliment him, and attend him to the royal palace, where he resided about three months. The mock legate having succeeded in his designs by laying the foundation of the Inquisition, took leave of his majesty, and departed, greatly satisfied with his achievement ; but, unluckily for himself, he was discovered on the confines of Castile, and known to have been formerly a domestic of a Portuguese nobleman. He was then seized, and sentenced to ten years in the galleys, where he continued a long time, and was at last released by Pope Paul IV. The Inquisition in Portugal was the most severe, the most rigid and cruel, of any in existence.

then commanded him not to make the least noise, and began to search him. This being done, and finding he had no weapons, they asked whether he was desirous of knowing in whose name he had been seized. Mr. Mouton answered in the affirmative. "We seize you," said they, "in the name of the Inquisition;¹⁶ and, in its name, we forbid you to speak or murmur ever so little." Saying these words, a door at the bottom of the jeweller's shop, and which looked into a narrow bye-lane, being opened, the prisoner, accompanied by a commissary of the holy office, was thrown into a small chaise, where he was so closely shut up (it being noon-day) that no one could see him. This precaution was used to prevent his friends from getting the least information concerning his imprisonment, and, consequently, from using their endeavours to procure his liberty.

Being come to the prison of the Inquisition, they threw him into a dungeon, and there left him alone,¹⁷ without indulging him the satisfaction they

¹⁶ All affairs relating to the holy office are managed by the inquisitors, who, by virtue of the denunciations, informations, and accusations, brought against all sorts of persons, issue their orders for seizing and imprisoning the accused. The inquisitors receive their depositions, and if they are not to their mind, they use various kinds of tortures in order to extort from the poor wretches such a confession as they themselves desire. It may indeed be said that all their prisoners, how innocent soever they may be, are certain of being condemned to some kind of punishment.

¹⁷ In these miserable places the prisoner is closed in a room about twelve feet long and ten wide, by two strong doors. The

had promised, which was, to let him speak, immediately upon his arrival, to the president of the holy office, to know from him the reason of his detainer. On the contrary, they were so cruel to Mr. Mouton's reputation, as to spread a report he was gone off with the diamond above-mentioned. But how greatly were every one of his friends surprised and shocked at this slander! As we all entertained the highest idea of his probity, none of us would give credit to this vile report; whence we unanimously agreed, after duly weighing this matter, to go in a body to the jeweller, who was the owner of the diamond, and offer him the full payment of it; firmly persuaded that nothing but the most fatal and unexpected accident could have made him disappear thus suddenly, without giving some of his friends notice of it. However, the jeweller refused our offer in the politest manner; assuring us, at the same time, that the owner of the diamond was so wealthy a man, that the loss of it would be but a trifle to him.

But as truth frequently breaks through all the veils with which falsehood endeavours to cloud her,

cell is generally dark, the light coming in only through a very small window at the top of the wall. This glimmering light inspires such a degree of melancholy that the prisoner usually wishes for night, when the cell is enlightened by a small lamp. The stench of these places is most unwholesome, for the prisoner is obliged to spend month after month in the midst of every species of filth and dirt, until the stench is so nauseous, breeding reptiles and worms, that it is a miracle how the poor wretches continue to live in the midst of so much filth.

this generosity in persons to whom we were, in a great measure, strangers, made us suspect some iniquitous, dark act. Our conjecture appeared but too well grounded, from the severe persecution that was immediately raised against the Freemasons; I myself being seized four days after.

I, perhaps, should have escaped their merciless paws, had I not been betrayed, in the most barbarous manner, by a Portuguese friend of mine, as I falsely supposed him to be; and whom the holy office had ordered to watch me narrowly.¹⁸ This

¹⁸ This was the usual custom. The ties of nature were often violated to gratify the vengeance of the inquisitors. The following is an instance of this fact :—" Alphonso Nobre, born in Villa Viziosa, and descended from one of the most ancient and illustrious families of that city, many of whom had filled those posts which, in Portugal, are bestowed on none but noble persons, and all whose ancestors could not be reproached with the least tincture of Judaism; was seized and carried to the prisons of the Inquisition of Coimbra, upon the information of persons who swore that he was not a Christian. Some time after, his only son and daughter were seized and confined in the same prison. These children, who were very young, impeached their father; whether excited thereto by evil counsellors, or that the tortures had extorted the impeachment from them. At last the unhappy father was sentenced to be burnt alive, on the depositions of his children. The day of the *auto-da-fé* being come, the son drew near to his parent, to crave forgiveness and his blessing, but the ill-fated father replied,—' I pardon you both, though you are the sole cause of my ignominious and cruel death; as to my blessing, I cannot give it you; for he is not my son, who makes a pretended confession of untruths; and who, having been a Roman Catholic, shamefully denies his Saviour, by declaring himself a Jew.—Go,' added he, 'unnatural son! I beseech Heaven to pardon you!' Being come, at last, to the stake, he discovered such great

man seeing me in a coffee-house, the 5th of March, 1742-3, between nine and ten at night, went and gave notice thereof to nine officers of the Inquisition, who were lying in wait for me, with a chaise, near that place.

I was in the utmost confusion when, at my going out of the coffee-house with two friends, the above officers seized me only.¹⁹ Their pretence for this was, that I had passed my word for the diamond which Mr. Mouton had run away with; that I must

courage and resolution, made such pathetic discourses, and addressed himself with so much fervour to the Almighty, as filled all his hearers with admiration, and caused them to look upon his judges with horror."

¹⁹ It frequently happens that the inquisitors, from an apprehension that an accused person may possibly escape from their clutches, issue their orders to seize him at once. In such a case no asylum or privilege can protect him; for the familiars are always sufficiently numerous to prevent a rescue. Words can scarcely describe the extent of such a calamity. He is perhaps seized when in company with his friends, or surrounded by his family; a father from the arms of a son, or a wife from the arms of her husband. No person dare make the slightest resistance, or even to speak a single word in favour of the prisoner; nor is he allowed a moment's respite to settle his most important affairs. Thus it will be seen, that persons living under the eye of the Inquisition, must necessarily be filled with apprehension; since, in order to secure themselves from its vengeance, one friend is obliged to sacrifice another, parents their children, husbands their wives, and wives their husbands, by a voluntary accusation. What kind of tribunal must that be which thus extinguishes all the sensations of tenderness and affection which nature inspires towards every relation of social life; and extends its inhumanity so far as to compel children to accuse their parents, and to become the unhappy authors of the cruelties which they are sure to suffer?

certainly be his accomplice, since I had engaged my friends to offer to pay for the diamond; all which, added they, I must have done in no other view than to conceal my villany. It was to no purpose that I alleged a thousand things in my own justification. Immediately the wretches took away my sword, hand-cuffed me, forced me into a chaise drawn by two mules, and in this condition I was hurried away to the prison of the Inquisition.

But, spite of these severities, and their commanding me not to open my lips, I yet called aloud to one of my friends, Mr. Richard, who had been at the coffee-house with me, and was a Freemason, conjuring him to give notice to all the rest of our brethren and friends, of my being seized by command of the holy office, in order that they might avoid the misfortune which had befallen me, by going voluntarily to the inquisitors, and accusing themselves.

I must take notice, that the inquisitors very seldom cause a person to be seized in broad daylight, except they are almost sure that he will make no noise nor resistance. This is a circumstance they observe very strictly, as is evident from the manner in which they took Mr. Mouton. Further, they frequently make use of the king's name and authority on these occasions, to seize and disarm the pretended criminal, who is afraid to disobey the orders he hears pronounced. But as darkness befriends deeds of villany, the inquisitors, for this

reason, usually cause their victims to be secured in the night.²⁰

The Portuguese, and many foreigners, are so apprehensive of the sinister accidents which often happen at Lisbon in the night-time, especially to a person who ventures out alone, that few are found in the streets of this city at a late hour.

I imagined myself so secure in the company of my friends, that I should not have been afraid of resisting the officers in question, had the former lent me their assistance. But, unhappily for me, they were struck with such a sudden panic, that every one of them fled, leaving me to the mercy of nine wretches, who fell upon me in an instant.²¹

²⁰ When a familiar, who has been appointed by the inquisitors to seize a criminal, has found him, he merely bids him to follow his steps. All the way they go, the officer uses every artifice in his power to persuade the poor wretch to make a full confession of his guilt, in order, as he is told, to experience the mercy of the inquisitors, who are sure to liberate him, and permit his return to his family; and that if, on the contrary, he does not accuse himself, he must not expect his release from prison until he has undergone a variety of tortures, with the almost certain prospect of being burned alive at last. In like manner, when he comes to the prisons of the Inquisition, the alcaide and his followers exhort the prisoner to confess, under the promise of being speedily restored to his friends. The prisoner is often deluded by these artifices to accuse himself of crimes which he never committed, and then they subject him to punishment on his own confession!

²¹ They were bound to do this, for it was penal to conceal, or give the prisoner advice or assistance to enable him to escape out of prison; and also to molest, by threats or otherwise, the agents of the tribunal in the discharge of their duties. If any one should speak without permission to a prisoner, or write to him, or even

They then forced me to the prison of the Inquisition, where I was delivered up to one of the officers of this pretended holy place. This officer presently calling four subalterns, or guards, these took me to an apartment, till such time as notice should be given to the president of my being caught in their snare.²²

A little after, the above-mentioned officer coming again, bid the guards search me, and take away all the gold, silver, papers, knives, scissors, buckles, &c., I might have about me.²³ They then led me to a

to give him comfort, he is liable to punishment as a fautor of heresy ; as also are those who prevail upon witnesses to be silent or to favour the prisoner in their depositions ; or who conceal or destroy papers which may be useful in convicting the accused.

²² Two prisoners are seldom lodged in the same cell, because, as the inquisitors pretend, they might agree to suppress or conceal the truth ; but the real motive for keeping them apart, is to extort from them, by the dreadful solitude of their confinement, an admission of the charges that are made against them. Occasionally two prisoners are allowed to be together ; when a prisoner is sick, a companion is given him ; and when the inquisitors have failed to induce a prisoner to admit a false charge, they then send him a companion, who artfully glides into the confidence of the prisoner, by inveighing against the inquisitors, and accusing them of injustice, cruelty, and barbarity. The unhappy victim insensibly joins in his reproaches, when the companion appears as a witness against him, and the poor deluded wretch is at once convicted on his testimony.

²³ When a prisoner is placed in his dungeon, he is thoroughly searched for any books or papers that might contribute to his conviction ; and to deprive him of any instrument by which he might put an end to his life, to escape the torture ; of which there are too many sad examples. After his money, papers, buckles, rings, &c., have been taken from him, he is left to his

lonely dungeon, expressly forbidding me to speak loud, or knock at the walls; but that, in case I wanted anything, to beat against the door, with a padlock that hung on the outward door, and which I could reach, by thrusting my arm through the iron grates. It was then that, struck with all the horrors of a place of which I had heard and read such baleful descriptions, I plunged at once into the blackest melancholy, especially when I reflected on the dire consequences with which my confinement might very possibly be attended.²⁴

own reflections. Torn from his family and friends, who are not allowed access to him, or even to communicate with him by letter, he finds himself abandoned to melancholy and despair. Innocence, in such a situation, will afford him no protection, nothing being easier than to ruin an innocent person. He is soon visited by the inquisitor and his officers, who inform him that they have been to his dwelling, and taken an inventory of all his papers, effects, and of everything there found. Indeed, they frequently seize upon the prisoner's estates, to pay themselves, as they pretend, the fine to which the accused may probably be subjected by the holy office.

²⁴ The furniture of these miserable dungeons is a straw bed, a blanket, sheets, and sometimes a mattress. The prisoner is likewise allowed a frame of wood, about six feet long and three or four wide. This he lays upon the ground and spreads his bed upon it. He has also a great earthen pot to ease nature in, an earthen pan for washing himself; two pitchers, one for clean and the other for foul water; a plate, and a little vessel with oil to light his lamp. He is not allowed, however, book or papers of any kind. Their provisions are regulated by a dietary, and are of the meanest kind. If any of the prisoners desire wine, it is sometimes allowed on a proper application. "I myself," says Coustos, "addressed the inquisitors for this purpose, and my request was granted."

I passed a whole day and two nights in these terrors, which are the more difficult to describe, as they were heightened at every little interval by the complaints, the dismal cries, and hollow groans, echoing through this dreadful mansion, of several other prisoners, my neighbours; and which the solemn silence of the night made infinitely more shocking. It was now that time seemed to have lost all motion, and these threescore hours appeared to me like so many years.²⁵

However, afterwards calling to mind that grief would only aggravate my calamity, I endeavoured to arm my soul with patience, and to habituate myself, as well as I could, to woe. Accordingly I

²⁵ Sometimes a prisoner passes several months in his cell without being brought to trial, or knowing the crime of which he stands impeached. At length the jailor suggests that he ought to petition for an audience. If he do this, he is conducted into the presence of his judges bareheaded. He is kept, however, in the antechamber, until the porter has given three knocks at the door of the great hall. This is a signal to the inquisitors to clear the hall, that the prisoner may not see or be seen by any improper person. This being done, the judge answers by the sound of a little bell. The prisoner is then led in, and advancing to the table, is told to kneel down and lay his hand on a closed book, and he is required solemnly to promise that he will conceal the secrets of the holy office, and speak the truth. He is then allowed to sit down, when he is strictly questioned on the subject of the charges on which he has been confined. The secretary having written down all the interrogatories, with the prisoner's replies, the latter is exhorted by his judge to spend his time until he shall be again examined, in recollecting all the crimes he may have committed since he has arrived at years of discretion; and then he is ordered back to his dungeon.

roused my spirits; and, banishing for a few moments these dreadfully mournful ideas, I began to reflect seriously on the methods how to extricate myself from this labyrinth of horrors. My consciousness that I had not committed any crime which could justly merit death, would now and then soften my pangs; but immediately after, dreadful thoughts overspread my mind, when I imaged to myself the crying injustice of which the tribunal, that was to judge me, is accused. I considered that, being a protestant,²⁶ I should inevitably feel, in its utmost rigours, all that rage and barbarous zeal could infuse in the breast of monks, who cruelly gloried in committing to the flames great numbers of ill-fated victims, whose only crime was their differing from them in religious opinions, or rather, who were obnoxious to those tigers, merely because they thought worthily of human nature, and had in the utmost detestation, these Romish barba-

²⁶ All protestants are deemed heretics; but the meaning of the word is much more extensive, and comprehends all persons who have spoken, or written, or taught any tenets which are contrary to the traditions of the church of Rome. Likewise such as have been heard to speak tolerantly of the customs of other churches, or who believe that any can be saved who are not within the pale of that church. If any should disapprove of the ceremonies, usages, or customs of the church or of the Inquisition, or if they hold any heterodox opinions respecting the pope's supremacy; condemn the use of images, or read books which have been condemned by the Inquisition, they are sure to be suspected of heresy; as are also those who deviate from the customs of religion, who eat meat on fish days, or neglect confession, communion, or the mass.

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rities, which are not to be paralleled in any other religion.²⁷

These apprehensions, together with the reflections which reason suggested to me, viz., that it would be highly incumbent on me to calm the tumult of my spirits, in order to prevent my falling into the snares which my judges would not fail to spread round me; either by giving them an opportunity of pronouncing me guilty, or by forcing me to apostatize from the religion in which I was born; these things, I say, worked so strongly on my mind, that, from this moment, I devoted my whole thoughts to the means of my justification. This I made so familiar to myself, that I was persuaded neither the partiality of my judges, nor the dreadful ideas I had entertained of their cruelty, could intimidate me when I should be brought before them; which I accordingly was, in a few days, after having been shaved, and had my hair cut by their order.²⁸

²⁷ In Poland, even so late as the year 1739, a juggler was exposed to the torture until a confession was extracted from him that he was a sorcerer; upon which, without further proof, he was immediately hanged; and instances in other countries of the same thing, might be multiplied almost without end. But this does not equal in absurdity the infatuation of the Inquisition in Portugal, which actually condemned to the flames, as being possessed by the devil, an ape belonging to an Englishman, who had taught it to perform some uncommon tricks; and the poor animal is confidently said to have been publicly burned at Lisbon, in conformity with his sentence, in the year 1601. (Beckmann's *Ancient Inventions*, vol. i. p. 172.)

²⁸ A day or two after the prisoner is brought into his cell, his hair is cut off, and his head is shaved. On these occasions no

I was now led, bare-headed, to the president and four Inquisitors,²⁹ who, upon my coming in, bid me

distinction is made in age, sex, or birth. He is then ordered to tell his name and profession ; and to make a discovery of whatever he is worth in the world. To induce him to do this, the inquisitor promises that, if he be really innocent, the several things disclosed by him will be carefully restored ; but that should he endeavour to conceal any of his effects, and they be afterwards found, they all will be confiscated, though he may be cleared. As most of the Portuguese are so weak, as to be firmly persuaded of the sanctity and integrity of this tribunal, they do not scruple to discover even such things as they might most easily conceal, from a firm belief that every particular will be restored to them, the moment their innocence shall be proved. However, these hapless persons are imposed upon ; for those who have the sad fortune to fall into the merciless hands of the iniquitous judges, are instantly bereaved of all their possessions. In case they plead their innocence with regard to the crimes of which they stand accused, and yet should be convicted by the witnesses who swore against them, they then would be sentenced as guilty, and their whole possessions confiscated. If prisoners, in order to escape the torture, and in hopes of being sooner set at liberty, own the crime or crimes of which they are impeached, they then are pronounced guilty by their own confession ; and the public, in general, think their effects, &c., justly confiscated. If such prisoners come forth as repentant criminals, who had accused themselves voluntarily, they yet dare not plead their innocence ; since they thereby would run the hazard of being imprisoned again, and sentenced, not only as hypocritical penitents, but likewise as wretches who accuse the inquisitors of injustice ; so that, what course soever these persons might take, they would certainly lose all such possessions belonging to them as the inquisitors had seized.

²⁹ The author of the *Relation of the Inquisition of Goa*, p. 89, et seq., Paris, 1688, writes as follows concerning the officers of the Inquisition :—" There are at Goa two inquisitors ; the first called the great inquisitor, who is a secular priest, and the second

kneel down, lay my right hand on the Bible, and swear, in the presence of Almighty God, that I would speak truly with regard to all the questions they should ask me. These questions were: my christian and surnames, those of my parents, the place of my birth, my profession, religion, and how long I had resided in Lisbon. This being done, they addressed me as follows:—"Son, you have offended and spoke injuriously of the holy office, as we know from very good hands; for which reason we exhort you to make a confession of, and to accuse yourself of the several crimes you may have committed, from the time you were capable of judging between good and evil, to the present moment. In doing this, you will excite the compassion of this tribunal, which is ever merciful and kind to those who speak the truth."³⁰

a Dominican friar. The officers called *deputados* draw up the prosecutions, and assist at the judgment of the prisoners. The proctor acts as the advocate of such prisoners as may desire to employ him; but he is rather a betrayer than a defender; for the information which he extracts from the unhappy culprit, in confidence, he always betrays to the judges. The familiars are but the bailiffs of the tribunal, who are employed in seizing suspected persons. The office is honorary, and includes persons of all conditions, even dukes and princes, who wear a medal with the arms of the Inquisition. There are likewise secretaries, apparitors, and guards or attendants to look after the prisoners, and to provide them with food and other necessaries."

³⁰ A French writer, himself professing the Roman Catholic religion, speaking of the various courts in Lima, says—"The most formidable of all the tribunals is that of the Inquisition, whose name alone is sufficient to strike terror into every heart.—
1. Because the informer is admitted as a witness. 2. The persons

It was then they thought proper to inform me, that the diamond, mentioned in the former pages, was only a pretence they had employed, in order to get an opportunity of seizing me. I now besought them, "to let me know the true cause of my imprisonment; that, having been born and educated in the protestant religion, I had been taught, from my infancy, not to confess myself to men, but to God, who, as he only can see into the inmost recesses of the human heart, knows the sincerity or insincerity of the sinner's repentance, who confessed to him; and, being his creator, it was he only could absolve him."

The reader will naturally suppose that they were no ways satisfied with my answer—"They declaring, that it would be indispensably necessary for me to confess myself, what religion soever I might be of; otherwise, that a confession would be forced from me, by the expedients the holy office employed for that purpose."³¹

impeached never know who it is that have laid the information against them. 3. The witnesses are never confronted. Hence innocent persons are daily seized, whose only crime is to have enemies who are bent upon their destruction." (Frezier. *Rel. du Voyage*, p. 201.)

³¹ "The pretended zeal of the inquisitors," says Coustos, in his Appendix, "for preserving religion in its purity, is merely a cloak to hide their boundless ambition, their insatiable thirst for riches, and their vindictive spirit. The Emperor Frederick invested the inquisitors with great privileges, and encouraged them to the most cruel abuse of them. All who opposed his will were deemed heretics, and judged and burnt as such. He committed to the flames, under the false pretence of heresy, so great a

To this I replied—"That I had never spoken in my life against the Romish religion; that I had behaved in such a manner, ever since my living at Lisbon, that I could not be justly accused of saying or doing anything contrary to the laws of the kingdom, either as to spirituals or temporals; that I had also imagined the holy office took cognizance of none but those persons who were guilty of sacrilege, blasphemy, and such like crimes, whose delight is to depreciate and ridicule the mysteries received in the Romish church, but of which I was no ways guilty."³² They then remanded me back

number of Romanists, that Pope Gregory could not forbear representing to him, in the most serious terms, that it became him to extirpate heretics only, and not the true sons of the church. The monarch in question did not foresee that the court of Rome might turn those very weapons against him, which he had employed so unjustly against a multitude of Christians. This emperor was afterwards sensible of his error, but too late; for he himself was in 1239 impeached as a heretic, and being judged, was excommunicated as such, and his subjects freed from the allegiance they had sworn to him; though his heresy was no more than his having opposed the unlimited power which the popes pretended to exercise over all Christians, not excepting even crowned heads."

³² The Inquisition takes cognizance of reputed magicians, wizards, and fortune-tellers, which abound in the south of Europe, owing to the credulity of the people. It will be unnecessary to specify the various accusations brought forward on these occasions, for they are all equally absurd. But though the prisons of the Inquisition are usually filled with these enthusiasts, who are sometimes punished with great severity, yet blasphemy remains unnoticed by the inquisitors. Thus a man may offend God with impunity, yet he must not offend an Inquisitor.

to my dungeon, after exhorting me to examine my conscience.

Three days after they sent for me, to interrogate me a second time. The first question they asked was—"Whether I had carefully looked into my conscience, pursuant to their injunction?" I replied—"That after carefully reviewing all the past transactions of my life, I did not remember my having said or done anything that could justly give offence to the holy office; that from my most tender youth my parents, who had been forced to quit France for their religion, and who knew, by sad experience, how highly it concerns every one, that values his ease, never to converse on religious subjects, in certain countries; that my parents (I say) had advised me never to engage in disputes of this kind, since they usually embittered the minds of the contending parties, rather than reconciled them; further, that I belonged to a society, composed of persons of different religions; one of the laws of which society expressly forbid its members ever to dispute on those subjects, under a considerable penalty." As the inquisitors confounded the word society with that of religion, I assured them, "that this society could be considered as a religious one, no otherwise than as it obliged its several members to live together in charity and brotherly love, how widely soever they might differ in religious principles." They then inquired—"How this society was called?" I replied—"That if they had ordered me to be seized because I was one of its members,

I would readily tell them its name : I thinking myself not a little honoured in belonging to a society which boasted several Christian kings, princes, and persons of the highest quality among its members ; and that I had been frequently in company with some of the latter, as one of their brethren."

Then one of the inquisitors asked me—" Whether the name of this society was a secret ?" I answered—" That it was not ; that I could tell it them in French or English, but was not able to translate it into Portuguese." Then all of them fixing, on a sudden, their eyes attentively on me, repeated, alternately, the words Freemason, or Francmaçon. From this instant I was firmly persuaded that I had been imprisoned solely on account of Masonry.

They afterwards asked—" What were the constitutions of this society ?" I then set before them, as well as I could, " the ancient traditions relating to this noble art, of which, I told them, James VI., King of Scotland,³³ had declared himself the protector, and encouraged his subjects to enter among the Freemasons ; that it appeared, from authentic manuscripts, that the kings of Scotland had so great a regard for this honourable society, on account of the strong proofs its members had ever given of their fidelity and attachment, that those monarchs established the custom among the brethren of saying, whenever they drank, ' God preserve the king

³³ The Constitutions of the Freemasons, &c., for the use of the Lodge, by Dr. Anderson, p. 38, London, 1723. Some other passages here are taken from the same work.

and the brotherhood;' that this example was soon followed by the Scotch nobility and the clergy, who had so high an esteem for the brotherhood, that most of them entered into the society.

"That it appeared from other traditions, that the kings of Scotland had frequently been Grand Masters of the Freemasons; and that, when the kings were not such, the society were empowered to elect, as Grand Master, one of the nobles of the country, who had a pension from the sovereign, and received, at his election, a gift from every Freemason in Scotland."

I likewise told them—"That Queen Elizabeth, ascending the throne of England at a time when the kingdom was greatly divided by factions and clashing interests, and taking umbrage at the various assemblies of great numbers of her subjects, as not knowing the designs of those meetings, she resolved to suppress the assemblies of the Freemasons; however, that, before her majesty proceeded to this extremity, she commanded some of her subjects to enter into this society, among whom was the Archbishop of Canterbury, primate of her kingdom; that these, obeying the queen's orders, gave her so very advantageous a character of the fidelity of the Freemasons, as removed, at once, all her majesty's suspicions and political fears; so that the society has, ever since that time, enjoyed in Great Britain, and the places subject to it, all the liberty it could wish for, and which it has never once abused."

They afterwards inquired—"What was the tendency of this society?" I replied—"Every Freemason is obliged, at his admission, to take an oath, on the holy gospel, that he will be faithful to the king; and never enter into any plot or conspiracy against his sacred person, or against the country where he resides; and that he will pay obedience to the magistrates appointed by the monarch."³⁴

I next declared—"That charity was the foundation, and the soul, as it were, of the society, as it linked together the several individuals of it by the tie of fraternal love; and made it an indispensable duty to assist, in the most charitable manner, without distinction of religion, all such necessitous persons as were found true objects of compassion." It was then they called me liar, declaring—"That it was impossible this society should profess the practice of such good maxims, and yet be so very jealous of its secrets as to exclude women from it." The judicious reader will perceive, at once, the weakness of this inference, which, perhaps, would be found but too true, were it applied to the inviolable secrecy

³⁴ It is strange that the skill of Masons, which was always transcendentally great, even in the most barbarous times, their wonderful kindness and attachment to each other, and their inviolable fidelity in keeping the secrets of the Order, should have exposed them, in all ages, to a variety of persecutions, according to the state of party, or the alterations of government. Still it is a remarkable fact, that Masons have always been submissive to the laws of the country where they worked, although they were frequently exposed to great severities, when power wore the trappings of justice, and those who committed treason, punished true men as traitors. (MS. in British Museum.)

observed by this pretended holy office, in all its actions.³⁵

³⁵ This tribunal bore some resemblance to the Vehme Gerichte of Westphalia. Mr. Palgrave, in his valuable work on the Rise and Progress of the English Commonwealth, says—"The criminal jurisdiction of the Vehmic tribunal took the widest range. The Vehme could punish mere slander and contumely. Any violation of the ten commandments was to be restrained by the Echevins. Secret crimes, not to be proved by the ordinary testimony of witnesses, such as magic, witchcraft, and poison, were particularly to be restrained by the Vehmic judges; and they sometimes designated their jurisdiction as comprehending every offence against the honour of man or the precepts of religion. Such a definition, if definition it can be called, evidently allowed them to bring every action of which an individual might complain, within the scope of their tribunals. The forcible usurpation of land became an offence against the Vehme. And if the property of an humble individual was occupied by the proud burghers of the Hanse, the power of the defendants might afford a reasonable excuse for the interference of the Vehmic power. The Echevins, as conservators of the ban of the empire, were bound to make constant circuits within their districts, by night and by day. If they could apprehend a thief, a murderer, or the perpetrator of any other heinous crime in possession of the *mainour*, or in the very act; or if his own mouth confessed the deed, they hung him upon the next tree. If, without any certain accuser, and without the indication of crime, an individual was strongly and vehemently suspected; or when the nature of the offence was such as that its proof could only rest upon opinion and presumption, the offender then became subject to what the German jurists term the inquisitorial proceeding, it became the duty of the Echevin to denounce the *leumund*, or manifest evil fame, to the secret tribunal. If the Echevins and the Freygraff were satisfied with the presentment, either from their own knowledge, or from the information of their compeer, the offender was said to be *verfampt*, his life was forfeited; and wherever he was found by the brethren of the tribunal, they executed him without the slightest delay or mercy."

They presently gave orders for my being conveyed into another deep dungeon; the design of which, I suppose, was to terrify me completely; and here I continued seven weeks. It will be naturally supposed that I now was overwhelmed with grief. I will confess, that I then gave myself up entirely for lost, and had no resource left but in the Almighty, whose aid I implored continually with the utmost fervency.

During my stay in this miserable dungeon,³⁶ I was taken three times before the inquisitors. The first thing they made me do was, to swear on the Bible that I would not reveal the secrets of the Inquisition; but declare the truth with regard to all such questions as they should put to me; they added—"That it was their firm opinion that Masonry could not be founded on such good principles as I, in my former interrogatories, had affirmed; and that, if this society of Freemasons was so vir-

³⁶ The house of the Inquisition in Lisbon, where poor Coustos was confined, is described as being a very spacious edifice. There are four courts, each about forty feet square, round which are galleries two stories high, which lead to the dormitories, or cells, in number about three hundred. Those on the ground-floor are frightful dungeons, built of freestone, with arched roofs, and very dark and gloomy. The cells on the first-floor are not much better. Females are commonly lodged in those of the upper story. These galleries are hid from the view by high walls, which being built only a few feet from the entrance of the cells, contribute much to their gloomy appearance. The house is so very extensive, and contains such a variety of intricate passages, that it would be impossible for a prisoner, even if he escaped from his cell, to find his way out.

tuous as I pretended, there was no occasion of their concealing, so very industriously, the secrets of it."

I told them, "That as secrecy³⁷ naturally excited

³⁷ One of the principal parts that makes a man be deemed wise, is his intelligent strength and ability to cover and conceal such honest secrets as are committed to him, as well as his own serious affairs. And whoever will peruse sacred and profane history, shall find a great number of virtuous attempts, in peace and war, that never reached their designed ends through defect of secret concealment; and yet, besides such unhappy prevention, infinite evils have thereby ensued. But before all other examples let us consider that which excels all the rest, derived even from God himself. Who so especially preserves his own secrets to himself, never letting any man know what should happen on the morrow; nor could the wise men in ages past divine what should befall us in this age; whereby we may readily discern that God himself is well pleased with secrecy. And although, for man's good, the Lord has been pleased to reveal some things, yet it is impossible at any time to change or alter his determination, in regard whereof the reverend wise men of ancient times evermore affected to perform their intentions secretly. The Athenians had a statue of brass which they bowed to; the figure was made without a tongue, to declare secrecy thereby. The servants of Plancus are much commended because no torment could make them confess the secret which their master entrusted them with. Likewise the servant of Cato, the orator, was cruelly tormented, but nothing could make him reveal the secrets of his master. Aristotle was demanded what thing appeared most difficult to him; he answered, to be secret and silent. To this purpose St. Ambrose, in his offices, placed among the principal foundations of virtue the patient gift of silence. The wise King Solomon says, in his proverbs, that a king ought not to drink wine, because drunkenness is an enemy to secrecy; and, in his opinion, he is not worthy to reign that cannot keep his own secrets; he furthermore says, that he which discovers secrets is a traitor, and he which conceals them is a faithful brother; he likewise says, that he that refraineth his tongue keeps his soul. Therefore I am of opinion, that if secrecy and silence be duly

curiosity, this prompted great numbers of persons to enter into this society ; that all the monies given by members at their admission therein, were employed in works of charity ; that by the secrets which the several members practised, a true Mason instantly knew whether a stranger who would introduce himself into a lodge was really a Freemason ; that, was it not for such precautions, this society would form confused assemblies of all sorts of people, who, as they were not obliged to pay obedience to the orders of the Master of the lodge, it consequently would be impossible to keep them within the bounds of that decorum and good manners which are exactly observed, upon certain penalties, by all Freemasons. That the reason why women were excluded this society, was to take away all occasion for calumny and reproach, which would have been unavoidable had they been admitted into it. Farther, that since women had in general been always considered as not very well qualified to keep a secret, the founders of the society of Freemasons, by their exclusion of the other sex, thereby gave a signal proof of their prudence and wisdom.”³⁸

considered, they will be found most necessary to qualify a man for any business of importance. If this be granted, I am confident that no man will dare to dispute that Freemasons are superior to all other men in concealing their secrets from time immemorial ; which the power of gold, that often has betrayed kings and princes, and sometimes overturned whole empires, nor the most cruel punishments, could ever extort the secret even from the weakest member of the whole fraternity. (Coustos.)

³⁸ Into the systems of the spurious Freemasonry not only men but women were admitted ; because it was the opinion of the

They then insisted upon my revealing to them the secrets of this art. "The oath," says I, "taken by me at my admission, never to divulge them, directly or indirectly, will not permit me to do it; conscience forbids me; and I therefore hope your lordships are too equitable to use compulsion." They declared that my oath was as nothing in their presence, and that they would absolve me from it.³⁹ "Your lordships," continued I, "are very gracious; but as I am firmly persuaded that it is not in the power of any being upon earth to free me from my oath, I am firmly determined never to violate it."⁴⁰ This was more than enough to make them remand

Celtic tribes, that there was in the female sex something more than commonly penetrating and clear-sighted in the discovery of future events. (*Tacitus. de mor. Germ. viii.*) There may be another reason why the Druids allowed women to be present at their most secret rites, which was, to season them to scenes of barbarity and blood. (*Alex. ab Alex. p. 753.*)

³⁹ Pope Urban IV. granted to the officers of the Inquisition the power of absolving one another, even for crimes which would have incurred a sentence of excommunication. They are also empowered to absolve all friars, companions, and notaries of the Inquisition, from the penance which may have been enjoined them during three years; provided they had sincerely endeavoured to procure the prosecution and punishment of persons suspected of heresy. And if any of these agents should be slain, or die in this pursuit, the inquisitors had the power of giving them absolution for all their previous sins.

⁴⁰ This dispensing power is symbolized by the pope carrying two keys at his girdle. One of paradise, which represents the power which he has of giving absolution; the other of hell, which shows his power of excommunicating sinners. And he has a third given him as an emblem of his universal knowledge, and the infallibility consequent upon it. These three keys represent,

me back to my dungeon, where, a few days after, I fell sick.

A physician was then sent, who, finding me exceedingly ill, made a report thereof to the inquisitors. These, upon their being informed of it, immediately gave orders for my being removed from this frightful dungeon into another, which admitted some glimmerings of daylight. They appointed, at the same time, another prisoner to look after me during my sickness, which, very happily, was not of long continuance.⁴¹

Being recovered, I was again taken before the inquisitors, who asked me several new questions with regard to the secrets of Masonry, and whether, since my abode in Lisbon, I had received any Portuguese into the society. I replied "that I

unitedly, that the power of the pope, as God's vicegerent, is superior to all the monarchs upon earth, and includes the right of deposing them at his pleasure.

⁴¹ During the time of actual sickness, the inquisitors are disposed to display some tokens of humanity, else their conduct is usually barbarous and severe. They will not allow a prisoner to make the least noise, to complain, to pray, or even to sing psalms or hymns. These are capital crimes, for which the attendants, who are always walking up and down the passages, first admonish him; and, if he repeats the offence, they beat him severely. An instance of this severity is given by Coustos himself. He says, a prisoner having a violent cough, one of the guards came and told him that he was not to make a noise. The poor wretch said he could not help it; and his cough increasing, he was a second time commanded to be silent; and this being impossible, they stripped him naked, and beat him so unmercifully, that his cough grew worse, and the blows being again repeated, he died under the infliction.

had not ; that it was true, indeed, that Don Emanuel de Soufa, Lord of Calliaris, and captain of the German Guards, hearing that the person was at Lisbon who had made the Duke de Villeroy a Freemason by order of the French king, Lewis XV., Don Emanuel had desired M. de Chavigny, at that time minister of France at the Portuguese court, to enquire for me ; but that, upon my being told that the King of Portugal would not permit any of his subjects to be Freemasons, I had desired two of the brethren to wait on M. de Calliaris above-mentioned, and acquaint him with my fears ;⁴² and to assure him, at the same time, that in case he could obtain the king's leave, I was ready to receive him into the brotherhood, I being resolved not to do any thing which might draw upon me the indignation of his Portuguese majesty : that M.

⁴² Rank was no protection against papal power, of which there are unfortunately too many examples. Elezine, Lord of Padua, whose heresy was only too great an attachment to the Emperor Frederick, was excommunicated, and inquisitors appointed to prosecute him for this pretended crime. He was summoned to appear at Rome, and he sent an embassy to proclaim his innocence. But they were not allowed to be heard, the pope insisting that he should appear in person ; and upon his refusing to obey this order, he was declared infamous and a heretic ; a crusade was sent against him and his adherents ; and all his possessions were confiscated in favour of his brother, who had been his accuser. About the same time, the Count de Toulouse fell a victim to the same power. A crusade was declared against him, and he had no other way of extricating himself than by making mean and servile concessions ; his only crime being a strong attachment to the Emperor Frederick, who was at variance with the court of Rome.

de Calliaris having a very strong desire to enter into our society, declared that there was nothing in what I had observed with regard to his majesty's prohibition ; it being (added this nobleman) unworthy of the regal dignity to concern itself with such trifles. However, being certain that I spoke from very good authority, and knowing that M. de Calliaris was a nobleman of great economy, I found no other expedient to disengage myself from him than by asking fifty moidores for his reception ; a demand which I was persuaded would soon lessen, or rather suppress at once, the violent desire he might have to enter into the society of Freemasons."

To this one of the inquisitors said, "that it was not only true that his Portuguese majesty had forbid any of his subjects to be made Freemasons, but that there had been fixed up, five years before, upon the doors of all the churches in Lisbon, an order from his holiness, strictly enjoining the Portuguese in particular not to enter into this society, and even excommunicated all such as were then, or should afterwards become members of it."⁴³

⁴³ But it may be proper to remark that if on the contrary the King of Portugal had tolerated the Freemasons, the inquisitors would have refused obedience to his mandate, as they did on other occasions. They even ventured to cite Jane, daughter of the Emperor Charles V., to appear before their tribunal, in order to be examined on some articles of faith which the inquisitors had declared to be heretical, and which were suspected to be held by one of her chief attendants. The emperor stood in such awe of the Inquisition, that he commanded his daughter, in case she thought the person accused ever so little guilty, to give her information at once, in order to avoid the sentence of excom-

Here I besought them to consider, "that if I had committed any offence in practising Masonry at Lisbon, it was merely through ignorance, I having resided but two years in Portugal; that, farther, the circumstance just now mentioned by them, entirely destroyed the charge brought against me, viz., of my being the person who had introduced Freemasonry in Portugal." They answered, "that as I was one of the most zealous partizans of this society, I could not but have heard, during my abode in Lisbon, the orders issued by the holy father." I silenced them by the comparison I made between myself and a traveller (a foreigner) who, going to their capital city, and spying two roads leading to it, one of which was expressly forbid, upon pain of the severest punishment, to strangers, though without any indication or tokens being set up for this purpose; that this stranger, I say, should thereby strike accidentally, merely through ignorance, into the forbidden road.

They afterwards charged me with "drawing away Roman Catholics of other nations residing in Lisbon." I represented to them "that Roman Catholics must sooner be informed of the pope's injunction than I, who was a protestant; that I was firmly of opinion that the severe orders issued by the Roman pontiff had not a little prompted

munication, which would not only be levelled against the accused person, but also against both himself and her. In compliance with this command, the princess immediately gave in her deposition to the inquisitor-general.

many to enter among the Freemasons; that a man who was looked upon as a heretic,⁴⁴ was no ways qualified to win over persons who considered him as such; that a Freemason who professed the Romish religion, was, I presumed, the only man fit to seduce and draw away others of the same persuasion with himself, to get into their confidence, and remove successfully such scruples as might arise in their minds, both with regard to the injurious reports spread concerning Masonry, and to the pope's excommunication, of which a vile heretic entertained an idea far different from that of the Romanists." They then sent me back to my dungeon.⁴⁵

⁴⁴ If a person were known to go to a protestant place of worship, he is immediately suspected of heresy; and also if he contracts a friendship with, or visits, or makes presents to, suspected persons. And it is a very serious crime to assist in furnishing persons accused by the Inquisition with the means of escaping, although induced thereto by the strongest ties of blood, or gratitude, or pity. This article is carried to such lengths by the inquisitors, that persons are not only forbidden to assist heretics, but are obliged to discover them, though a father, brother, husband, or wife; and this upon pain of excommunication; and of being obnoxious to the rigours of the tribunal, as fautors or abettors of heresy.

⁴⁵ The Romish hierarchy always entertained a great jealousy of secret societies; which may be exemplified in the following case. The celebrated Baptista Porta having travelled into distant countries for scientific information, returned to his native home, and established a society, which he denominated the academy of secrets. This little fraternity, instituted to promote the advancement of science, soon fell under the rod of ecclesiastical oppression; and experienced, in its dissolution, that the Romish hierarchy was determined to check the ardour of

Being again ordered to be brought before the inquisitors, they insisted upon my letting them into the secrets of Masonry, threatening me, in case I did not comply. I persisted, as before, "in refusing to break my oath; and besought them either to write, or give orders for writing, to his Portuguese majesty's ministers, both at London and Paris, to know from them whether anything was ever done in the assemblies of the Freemasons repugnant to decency and morality,⁴⁶ to the dictates of the Romish faith, or to the obedience which

investigation, and retain the human mind in the fetters of ignorance and superstition. How then could Freemasonry flourish, when the minds of men had such an unfortunate propensity to monkish retirement; and when every scientific and secret association was overawed and persecuted by the rulers of Europe? (Laurie, p. 53.)

⁴⁶ As if they cared either for decency or morality! Gonsalvus gives us an example which shows that vice is not the object of the inquisitors' hatred. A poor inhabitant of Seville, who supported his family by his daily labour, had the mortification to have his wife kept forcibly from him by a priest, which was winked at by the Inquisition. As this man was one day talking with some of his acquaintances about purgatory, he happened to say—"As to myself, I have my purgatory in this world, by my wife being thus withheld from me by the priest. These words being told to the ecclesiastic, he impeached the husband to the Inquisition, as having advanced some errors relating to the doctrine of purgatory. Hereupon the inquisitors, without once reproaching the priest for his crime, seized the husband. The latter then was imprisoned for two years; and after walking in the procession at the first *auto-da-fé*, and being sentenced to wear, during three years, the *san benito* in a private prison, at the expiration of that term, he was ordered either to be continued in prison, or to be released, as the inquisitors should see fitting.

every good Christian owes to the injunctions of the monarch in whose dominions he lives." I observed farther, "that the King of France, who is the eldest son of the church, and despotic in his dominions, would not have bid his favourite enter into a society proscribed by mother-church, had he not been firmly persuaded that nothing was transacted in their meetings contrary to the state, to religion, and to the church."⁴⁷ I afterwards referred them to Mr. Dogood, an Englishman, who was born a Roman Catholic, and was a Freemason. This gentleman had travelled with, and was greatly beloved by, Don Pedro Antonio, the king's favourite; "and who," I observed farther, "having settled a lodge in Lisbon fifteen years before, could acquaint

These carried their cruelties to such lengths as to confiscate, to the use of the tribunal, the little that this unhappy creature had in the world, and permitted the priest to still enjoy his wife, the holy lecher being passionately fond of her.

"In France, Masonry flourished abundantly at the above period; and we find an exalted Mason of that country speaking thus at the initiation of his son:—"I congratulate you on your admission into the most ancient, and perhaps the most respectable, society in the universe. To you the mysteries of Masonry are about to be revealed, and so bright a sun never shed its lustre on your eyes. Pictures will be opened to your view, wherein true patriotism is exemplified in glowing colours, and a series of transactions recorded, which the rude hand of time can never erase. Should your conduct in life correspond with the principles of Masonry, my remaining years will pass away with pleasure and satisfaction. For this purpose, recal to memory the ceremony of your initiation; learn to bridle your tongue, and to govern your passions; and ere long you will have occasion to say—In becoming a Mason I truly became a man; and while I breathe I will never disgrace a jewel that kings might prize."

them, in case he thought proper, with the nature and secrets of Masonry." The inquisitors commanded me to be taken back to my dismal abode.

Appearing again before them, they did not once mention the secrets of Masonry; but took notice that I, in one of my examinations, had said "that it was a duty incumbent, on Freemasons to assist the needy;" upon which they asked "whether I had ever relieved a poor object?" I named to them a lying-in woman, a Romanist, who being reduced to the extremes of misery, and hearing that the Freemasons were very liberal of their alms, she addressed herself to me, and I gave her a moidore. I added, "that the convent of the Franciscans having been burnt down, the fathers made a gathering, and I gave them, upon the exchange, three quarters of a moidore." I declared farther, "that a poor Roman Catholic, who had a large family, and could get no work, being in the utmost distress, had been recommended to me by some Freemasons, with a request that we would make a purse among ourselves, in order to set him up again, and thereby enable him to support his family; that accordingly we raised among seven of us who were Freemasons, ten moidores, which money I myself put into his hands."

They then asked me "whether I had given my own money in alms?" I replied, "that these arose from the forfeits of such Freemasons as had not attended properly the meetings of the brotherhood." "What are the faults," said they, "committed by

your brother Masons which occasion their being fined?" "Those who take the name of God in vain, pay the quarter of a moidore; such as utter any other oath, or pronounce obscene words, forfeit a new crusade;⁴⁸ all who are turbulent, or refuse to obey the orders of the Master of the lodge, are likewise fined." They remanded me back to my dungeon, having first enquired the name and habitation of the several persons hinted at a little higher, on which occasion I assured them "that the last-mentioned was not a Freemason; and that the brethren assisted indiscriminately all sorts of people, provided they were real objects of charity."

I naturally concluded, from the behaviour of the inquisitors at my being brought before them four days after, that they had enquired into the truth of the several particulars related before. They now did not say a word concerning Masonry, but began to work with different engines.

They then employed all the powers of their rhetoric to prove "that it became me to consider my imprisonment by order of the holy office as an effect of the goodness of God, who," added they, "intended to bring me to a serious way of thinking, and, by this means, lead me into the paths of truth, in order that I might labour efficaciously at the salvation of my soul."⁴⁹ That I ought to know that

⁴⁸ A new crusade is two shillings and sixpence sterling.

⁴⁹ If this were the real object of the inquisitors, how does it happen that they sometimes wreak their vengeance on dead bodies, from which the soul has departed? For it is a melancholy

Jesus Christ had said to St. Peter: 'Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it,' whence it was my duty to obey the injunctions of his holiness, he being St. Peter's successor." I

but well attested fact, that they prosecute individuals who have been dead for many years, and cause their bodies to be dug up to answer the accusation ; which being impossible, the bones are burnt at the ensuing *auto-da-fé*. Several instances of this might be adduced, even in our own highly favoured country. After the accession of Queen Mary, when Cardinal Pole went to the university of Cambridge, a prosecution was commenced against Burer and Fagius, both of whom were dead. They were however cited by two edicts, and various witnesses brought against them. When no one would undertake their defence, they were condemned for contumacy, (ridiculous cruelty !) and on the same day sentence was pronounced before the whole university, by which their bodies were ordered to be dug up and delivered to the queen's officers. An order was afterwards sent from her majesty for inflicting the punishment. In fine, February 6, the bodies were dug up ; when a large stake being fixed in the ground in the market place, the bodies were tied to it. After this, the chests or coffins, with the bodies in them, were set up, being fastened on both sides, and bound to the post with a long iron chain. The pile being fired, a great number of protestant books were thrown into it, and these were soon consumed. Not long after, Brookes, Bishop of Gloucester, gave the like treatment, at Oxford, to the corpse of Catharine, wife of Peter Martyr who dying a few years before, had been buried in Christ Church, near the remains of St. Fridiswide, who was greatly venerated in that college ; for the above Catharine being convicted of entertaining the same opinions as her husband, her dead body was dug up, and cast upon a dunghill. In Queen Elizabeth's reign, however, her corpse was taken from the dunghill by order of Archbishop Parker, and buried in its former place.

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replied, with spirit and resolution, that "I did not acknowledge the Roman Pontiff, either as successor to St. Peter, or as infallible; that I relied entirely, with regard to doctrine, on the Holy Scriptures, these being the sole guide of our faith. I besought them to let me enjoy, undisturbed, the privileges allowed the English in Portugal; that I was resolved to live and die in the communion of the church of England; and, therefore, that all the pains they might take to make a convert of me would be ineffectual."

Notwithstanding the repeated declarations made by me, that I would never change my religion, the inquisitors were as urgent as ever. Encouraged by the apostasy of one of my brother Masons, they flattered themselves with the hopes of prevailing upon me to imitate him; and, for this purpose, offered to send some English friars to me, who, they said, would instruct me,⁵⁰ and so fully open my eyes, that

⁵⁰ The friars were as much under the supervision of the Inquisition as any other class; for being delegated by the pope for the general purpose of extirpating heresy, they were empowered to prosecute friars as well as any other order of men. And, as we have already observed, they did not hesitate to indict kings and princes if they stood in the way of their ambition. On such occasions, however, his holiness was always consulted; not out of respect to the high station of the person accused, but lest they should exasperate the ruling powers, and bring themselves into trouble. In a word, no person is safe from the designs of this tribunal, how great soever his power may be, if he should speak contemptuously of the Inquisition, which is a more unpardonable crime even than heresy.

I should have a distinct view of my wretched condition, which, they declared, was the more deplorable, as I was now wholly insensible of its danger.

Finding me still immoveable, and that there was no possibility of their making the least impression on me, the indulgence which they seemed to show at the beginning of my examination, was suddenly changed to fury; they venting the most injurious expressions, "calling me heretic, and saying that I was damned."⁵¹ Here I could not forbear replying, "that I was no heretic; but would prove, on the contrary, that they themselves were in error;" and now, raising their voice, "take care," cried they, with a tone of authority, "what you say." "I advance nothing," replied I, "but what I am able to prove. Do you believe," continued I, "that the words of our Lord Jesus Christ, as found in the New Testament, are true?" They answered in the affirmative. "But what inference," said they, "do you draw from thence?" "Be so good," I added, "as to let me have a Bible, and I will inform you concerning this." I then laid before them the passage where our Saviour says thus:—"Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."⁵² Likewise

⁵¹ In fact, if the poor fellow had been actually converted to their opinions, he would not have derived any benefit from the change; for such a convert is held in abhorrence by the inquisitors; and as his accuser, witnesses, and himself, are not brought face to face, his innocence is of no service; and it frequently happens that confession becomes the engine of his ruin.

⁵² John v. 39.

the following:—"We also have a more sure word of prophecy, whereunto ye do well that you take heed."⁵³ "And yet," said I, "both the pope and your lordships forbid the perusal of them; and thereby act in direct opposition to the express command of the Saviour of the world." To this the inquisitors replied—"That I ought to call to mind, that our Saviour says to St. Peter, and in his name to all the popes his successors, 'I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.'⁵⁴ That none but a heretic, like myself, would dare to dispute the authority and infallibility of the pope, who is Christ's vicar here below; that the reason of not allowing the perusal of this book was, to prevent the common people from explaining the obscure passages contained therein, contrary to their true sense; as was daily the practice of schismatics and heretics, like myself."⁵⁵ I shall omit the other controversial points that afterwards occurred, all which I answered to the best of my slender abilities.

⁵³ Peter i. 19.

⁵⁴ Matthew xvi. 19.

⁵⁵ This was mere verbiage, because the infallibility of the pope is fully admitted, not only by the inquisitors, but by all other Roman Catholics; and therefore no charge could be founded upon it. The evident fact is, that whatever arguments they might use, their purpose was evidently to bring poor Coustos into condemnation, because he was in possession of a secret, and they were determined that no one should possess a secret but themselves.

One thing I can assure my reader is, that the inquisitors were not able to alter, in any manner, the firm resolution I had taken, to live and die a protestant; on the contrary, I can affirm, that their remonstrances, and even menaces, served only to strengthen my resistance, and furnish me abundant proofs to refute, with vigour, all the arguments offered by them.

I acknowledge that I owe this wholly to the divine goodness, which graciously condescended to support me under these violent trials, and enabled me to persevere to the end; for this I return unfeigned thanks to the Almighty; and hope to give, during the remainder of my life, convincing testimonies of the strong impression which those trials made on my mind, by devoting myself sincerely to the duties of religion.

I was ordered back, by the inquisitors, to my dismal abode, after they had declared to me, "that if I turned Roman Catholic, it would be of great advantage to my cause; otherwise that I perhaps might repent of my obstinacy when it was too late." I replied, in a respectful manner, that I could not accept of their offers.

A few days after, I was again brought before the president of the holy office, who said—"That the proctor⁵⁶ would read, in presence of the court,

⁵⁶ A proctor is much the same in the ecclesiastical as an attorney is in the civil courts. His business is to see that the church discipline be strictly maintained, and to bring the disobedient to punishment.

the heads of the indictment or charge brought against me." The inquisitors now offered me a counsellor, in case I desired one, to plead my cause.⁵⁷

Being sensible that the person whom they would send me for this purpose was himself an inquisitor, I chose rather to make my own defence, in the best manner I could. I therefore desired "that leave might be granted me to deliver my defence in writing;" but this they refused, saying, "that the holy office did not allow prisoners the use of pen, ink, and paper." I then begged they would permit me to dictate my justification, in their presence, to any person whom they should appoint, which favour was granted me.

The heads of the charge or indictment brought against me, were—"That I had infringed the pope's orders, by belonging to the sect of the Freemasons, this sect being a horrid compound of sacrilege, and many other abominable crimes; of which the inviolable secrecy observed therein, and the exclusion of women, were but too manifest indications, a circumstance that gave the highest

⁵⁷ Counsellors and assessors in Roman Catholic countries are persons skilled in the canon and in civil law. The inquisitors consult them on all doubtful points; but follow their opinions no farther than they think proper. When a counsellor is offered to an accused person, it is generally done with a view of entrapping him into a confidential communication, which is always imparted to the judges, who make use of these persons to give authority to their decision, that the public may be induced to believe that it is according to law.

offence to the whole kingdom ; and the said Coustos having refused to discover to the inquisitors, the true tendency and design of the meetings of Freemasons, and persisting, on the contrary, in asserting that Freemasonry was good in itself ; wherefore the proctor of the Inquisition requires, that the said prisoner may be prosecuted with the utmost rigour ; and, for this purpose, desires the court would exert its whole authority, and even proceed to tortures, to extort from him a confession, viz., that the several articles of which he stands accused are true."

The inquisitors then gave me the above heads, ordering me to sign them, which I absolutely refused. They thereupon commanded me to be taken back to my dungeon, without permitting me to say a single word in my justification.

I now had but too much leisure to reflect on their menaces, and to cast about for answers to the several articles concerning Masonry, whereof I stood accused ; all which articles I remembered but too well.

Six weeks after, I appeared in presence of two inquisitors, and the person whom they had appointed to take down my defence ; which was little more than a recapitulation of what I before had asserted with regard to Masonry.

" Your prisoner," said I to them, " is deeply afflicted and touched to the soul, to find himself accused (by the ignorance or malice of his enemies) in an infernal charge or indictment, before the lords of the holy office, for having practised the art of

Freemasonry, which has been, and is still, revered, not only by a considerable number of persons of the highest quality in Christendom, but likewise by several sovereign princes and crowned heads, who, so far from disdaining to become members of this society, submitted, engaged, and obliged themselves, at their admission, to observe religiously the constitutions of this noble art; noble, not only on account of the almost infinite number of illustrious personages who profess it, but still more so, from the sentiments of humanity with which it equally inspires the rich and poor, the nobleman and artificer, the prince and subject; for these, when met together, are upon a level as to rank, are all brethren, and conspicuous only from their superiority in virtue; in fine, this art is noble from the charity which the society of Freemasons professedly exercises, and from the fraternal love with which it strongly binds and cements together the several individuals who compose it, without any distinction as to religion or birth.

“ Your prisoner thinks it very hard, to find himself thus become the victim of this tribunal, merely because he belongs to so venerable a society. The rank and exalted dignity of many, who have been, and still are, members thereof, should be considered as faithful and speaking witnesses, now pleading in his defence, as well as in that of the brotherhood, so unjustly accused.

“ Further, could any one suppose, without showing the greatest rashness, or being guilty of the

highest injustice, that Christian princes, who are Christ's vicegerents upon earth, would not only tolerate, in their dominions, a sect that should favour the abominable crimes of which this tribunal accuses it, but even be accomplices therein, by entering into the society in question.⁵⁸

“ What I have said above, should be more than sufficient to convince your lordships, that you are quite misinformed as to Masonry, and oblige you to stop all prosecution against me. However, I will here add some remarks, in order to corroborate my former assertions, and destroy the bad impressions that may have been made on your lordships' minds concerning Freemasonry.

“ The very strict inquiry made into the past life and conduct of all persons that desire to be received among the brotherhood, and who are never admitted, except the strongest and most indisputable testi-

⁵⁸ The Roman pontiffs employed every expedient to increase their authority, and for that purpose they refused to tolerate Freemasonry, because its free principles interfered with their views of universal dominion. Proclaiming themselves the successors of St. Peter, they assumed an holiness and power superior to that of the apostles. Monarchs, blinded in an ignorant age with these pretensions, strove to rival one another in bestowing privileges on the popes, that they might obtain their favour, until they had elevated them to the pinnacle of greatness, and found, when it was too late, that they had become slaves to the papal power. Some of these princes were desirous of retracing their steps; and for that purpose offered some resistance to the holy father's will, and were immediately declared heretics, and excommunicated; and if they persisted in their opposition they were dethroned, and their dominions given to others, who promised obedience to the see of Rome.

monies are given, of their having lived irreproachably, are further indications that this society is no ways guilty of the crimes with which it is charged by your tribunal; the utmost precautions being taken to expel from this society, not only wicked wretches, but even disorderly persons.

“ The works of charity, which the brotherhood think it incumbent on themselves to exercise towards such as are real objects of compassion, and whereof I have given your lordships some few instances, show, likewise, that it is morally impossible for a society, so execrable as you have described that of the Freemasons to be, to practise a virtue so generally neglected, and so opposite to the love of riches, at this time the predominant vice, the root of all evil.

“ Besides, wicked wretches set all laws at defiance, despise kings, and the magistrates established by them for the due administration of justice. Abandoned men, such as those hinted at here, foment insurrections and rebellions; whereas Freemasons pay an awful regard to the prince in whose dominions they live, yield implicit obedience to his laws, and revere, in the magistrates, the sacred person of the king, by whom they were nominated; rooting up, to the utmost of their power, every seed of sedition and rebellion; and being ready, at all times, to venture their lives, for the security both of the prince and of his government.

“ Wicked wretches, when got together, not only take perpetually the name of God in vain, but blas-

pheme and deny him; whereas the Freemasons punish very severely, not only swearers, but likewise such as utter obscene words; and expel from their society all persons hardened in those vices.⁵⁹

“Wicked wretches condemn religions of every kind, turn them into ridicule, and speak in terms unworthy of the Deity worshipped in them. But the Freemasons, on the contrary, observing a respectful silence on this occasion, never quarrel with the religious principles of any person, but live together in fraternal love, which a difference in opinion can no ways lessen.”—I closed my defence with the four lines following, composed by a Freemason—

Through trackless paths each brother strays,
And nought sinister can entice;
Now temples we to virtue raise;
Now dungeons sink, fit place for vice.

To which I added (in my own mind)—

But here, the contrary is found;
Injustice reigns, and killing dread;
In rankling chains bright virtue's bound;
And vice, with triumph, lifts its head.

“Such, my lords,” continued I, “are our true

⁵⁹ Because the discipline of Freemasonry positively prohibits such persons from being members of the society. It unites duty and interest in an indissoluble chain of sincere affection. It teaches its votaries, with one heart and one mind, to lift up their eyes to the sovereign Disposer of events, humbly imploring his most gracious assistance in all our endeavours to practice the true principles of the Order, by alleviating the distresses of the indigent, and dispensing joy and happiness to our fellow-creatures.

and genuine secrets. I now wait, with all possible resignation, for whatever you shall think proper to decree; but still hope, from your equity and justice, that you will not pass sentence upon me, as though I was guilty of the crimes mentioned in the indictment; upon the vain pretence, that inviolable secrecy can be observed in such things only as are of a criminal nature."⁶⁰

I was remanded back to my usual scene of woe, without being able to guess what impression my defence might have made on my judges. A few days after I was brought before his eminence Cardinal da Cunha, inquisitor and director general of all the Inquisitions dependant on the Portuguese monarchy.⁶¹

⁶⁰ It may be necessary to remark at this point, that the several officers of this tribunal make oath, that they will faithfully discharge the duties of their employment, by affording the prisoner every facility to prove his innocence; not to divulge the most minute particular relating to the Inquisition or its prisons, on any pretence whatever, on pain of the most severe punishment. On these occasions no excuse whatever is admitted, secrecy being the very soul and support of the institution.

⁶¹ There is a supreme council held in Lisbon, to which all the other Portuguese Inquisitions are subordinate. This tribunal consists of an inquisitor-general, who is appointed by the king, and confirmed by the pope. He is empowered to nominate the inquisitors in all the countries dependant on the crown of Portugal; nor can any *auto-da-fé* be solemnized without his knowledge and concurrence. From this supreme council there is no appeal. It makes new laws at pleasure; determines all suits and contests arising between the inquisitors; punishes the ministers and officers of the Inquisition; in a word, the authority of this tribunal is so great, that every one trembles at its name; and even the king himself does not dare to complain of its decisions.

The president, directing himself to me, declared —“ That the holy tribunal was assembled purposely to hear and determine my cause ; that I therefore should examine my own mind, and see whether I had no other arguments to offer in my justification.” I replied—“ That I had none ; but relied wholly on their rectitude and equity.” Having spoke these words, they sent me back to my sad abode, and judged me among themselves.

Some time after, the president sent for me again ; when, being brought before him, he ordered a paper, containing part of my sentence, to be read. I thereby was doomed to suffer the tortures employed by the holy office, for refusing to tell the truth, as they falsely affirmed ; for my not discovering the secrets of Masonry, with the true tendency and purpose of the meetings of the brethren.⁶²

I hereupon was instantly conveyed to the torture-room, built in form of a square tower, where no light appeared, but what two candles gave ; and, to prevent the dreadful cries and shocking groans of the unhappy victims from reaching the ears of the other prisoners, the doors are lined with a sort of quilt.

⁶² It is not wonderful that this poor fellow was subjected to the torture, because one of the avowed maxims of the Inquisition is to strike terror into every one that comes under its clutches ; and for this purpose it usually punishes with the utmost severity those who will not confess what is laid to their charge, even though they are perfectly innocent. The inquisitors are baffled by what they call the obstinacy of the prisoner, and they wreak their vengeance by torture.

The reader will naturally suppose that I must be seized with horror, when, at my entering this infernal place, I saw myself, on a sudden, surrounded by six wretches, who, after preparing the tortures, stripped me naked, all to my linen drawers; when, laying me on my back, they began to lay hold of every part of my body. First, they put round my neck an iron collar, which was fastened to the scaffold; they then fixed a ring to each foot; and this being done, they stretched my limbs with all their might. They next wound two ropes round each arm, and two round each thigh, which ropes passed under the scaffold, through holes made for that purpose; and were all drawn tight, at the same time, by four men, upon a signal made for this purpose.⁶³

⁶³ This was done for the purpose of extorting a confession, on which they might act with some appearance of justice. And it sometimes happens, that though the prisoner should comply with every request, and impeach all who are charged with the same offence, it often happens that they are delivered over to the secular arm as *diminutos*, merely for omitting to name persons with whom they had not the slightest acquaintance. A most horrible instance of this is found in the case of George Francis Mela, who, having been seized by the inquisitors of Devora, made an accusation under torture of all the persons whose names he could recollect, to the number of five hundred. He had a daughter who was a nun in the convent Della Speranza, of the same city, and whenever he went to see her, it was always in the presence of some of the nuns. The unfortunate father, determined to comply with all the commands of the inquisitors, under a promise of being released from prison, impeached his wife, his brothers, his children, and amongst the rest the nun. After going to these dreadful lengths, and when he expected to be delivered, the inquisitors quietly told him that he was condemned as a *diminuto*. Finding

The reader will believe that my pains must be intolerable, when I solemnly declare, that these ropes, which were of the size of one's little finger, pierced through my flesh quite to the bone, making the blood gush out at the eight different places that were thus bound.⁶⁴ As I persisted in refusing to discover any more than what has been seen in the interrogatories above, the ropes were thus drawn together four different times. At my side stood a physician and surgeon, who often felt my temples, to judge of the danger I might be in; by which

himself deceived, and that he must suffer, he recanted all that he had said, and declared that he had made those depositions only on the solemn promise of the inquisitors that he should be emancipated from confinement.

“ Dean Kirwan says—“ There is no species of history which a benevolent man reads with more distress to his feelings than the history of the church. One shudders to think what scenes of blood and discord have existed at different times in the world, under the pretext of divine authority; various and discordant parties of Christians labouring to annoy and exterminate each other, like wild beasts, with unwearied perseverance and every circumstance of the most refined barbarity; the very shout of persecution and intolerance issuing from the pulpit of God, and the spirit and dye of the Koran transplanted into the gospel of peace. But as well might God himself be made responsible for such horrors, as the law, which expressly reproveth and condemns them. Let the answer be recollected which our blessed Lord made to his disciples, when they required him, in the true spirit of sanguinary bigotry, to command fire from heaven for the destruction of a Samaritan village: he said, ‘ Ye know not what manner of spirit ye are of!’ The Son of man came not to inspire principles of hatred and disunion, or cruelty and revenge, but to fill the human bosom with mutual forbearance and affection.” (Sermons, p. 190.)

means my tortures were suspended, at intervals, that I might have an opportunity of recovering myself a little.⁶⁵

Whilst I was thus suffering they were so barbarously unjust as to declare, that were I to die under the torture, I should be guilty, by my obstinacy, of self-murder. In fine, the last time the ropes were drawn tight, I grew so exceedingly weak, occasioned by the blood's circulation being stopped, and the pains I endured, that I fainted quite away; inso-much that I was carried back to my dungeon, without my once perceiving it.⁶⁶

⁶⁵ A most horrible account is on record of a poor girl, Mary the daughter of Emanuel Soares, which may serve to illustrate the above account. After having constantly persisted in declaring her innocence, she was at last put to the torture, which she bore very courageously for awhile; but being overcome with the torments, she accused herself of being a Jewess. Upon this she was unbound, and suffered to put on her clothes, in order to complete her confession. But instead of persisting in what she had declared, she protested that all she had said upon the rack was untrue; that she was an old Christian, and the sole motive why she accused herself was lest she should die under the torture. She was then remanded back to prison; and a few days afterwards was again put to the torture, when she again accused herself; and being accordingly unloosed, and carried before the inquisitors, she persisted in her innocence, and told them that it would be useless putting her to the torture, since she should certainly accuse herself falsely to escape it. She was, however, again put upon the rack; after which she was condemned to be whipped publicly through the streets, and then banished for ten years.

⁶⁶ Severe and disgusting as the above account may appear, it is said to be exceeded by the Inquisition which was established in the East Indies. The Jesuits themselves thus speak of it, in

These barbarians, finding that the tortures above described could not extort any further discovery from me, but that the more they made me suffer, the more fervently I addressed my supplications for patience to heaven; they were so inhuman, six weeks after, as to expose me to another kind of torture, more grievous, if possible, than the former.⁶⁷ They made me stretch my arms in such a manner, that the palms of my hands were turned outward; when, by the help of a rope that fastened them together at the wrist, and which they turned by an engine, they drew them gently nearer to one another

their universal Latin and French Dictionary, printed at Trevoux. "The Inquisition," they say, "is very severe in India; for although a man cannot absolutely be condemned except by the testimony of seven witnesses, yet the depositions of slaves and young children are admitted. The prisoner is compelled to accuse himself, and is never confronted with those who swear against him. If a person happens to drop the slightest word against the church or its ordinances, even in private conversation; or does not speak with sufficient reverence of the Inquisition, he is sure to be impeached, and if once impeached his chances of escape are very trifling indeed."

⁶⁷ They justified their cruelties by such arguments as these :— that in the Mosaic law blasphemers were commanded to be put to death; and that, therefore, they were obeying the will of God by slaying heretics, who blasphemed the body of Christ, and called it only a piece of bread; that it became Christians to be more zealous for the true religion than heathens for the false; that St. Peter, by a divine power, destroyed Annanias and Sapphira; and that St. Paul said, "I would they were cut off that trouble you." How weak soever these arguments may appear, they were used to justify the destruction of heretics, which was hence thought to be a proceeding with which God was well pleased.

behind, in such a manner that the back of each hand touched, and stood exactly parallel one to the other, whereby both my shoulders were dislocated, and a considerable quantity of blood issued from my mouth. This torture was repeated thrice; after which I was again taken to my dungeon, and put into the hands of physicians and surgeons, who, in setting my bones, put me to exquisite pain.

Two months after, being a little recovered, I was again conveyed to the torture-room, and there made to undergo another kind of punishment twice.⁶⁸ The reader may judge of its horror, from the following description thereof.

The torturers turned twice round my body a thick iron chain, which, crossing upon my stomach, terminated afterwards at my wrists. They next set

* However heartless and unjust the above account may appear, it is not unparalleled in the history of persecution. Joseph Pereira Meneses, captain-general of his Portuguese majesty's fleets in India, was ordered by the governor of Goa to sail with his fleet to the succour of the city of Diu, then besieged by the Arabs. Being detained by contrary winds, the Arabs took and plundered the city before his arrival. The governor of Goa being his enemy, seized him on his return, and condemned him to death, on the charge of cowardice. But not being able to put him to death without an express order from the court of Portugal, he led him through the streets publicly, with a herald walking before, proclaiming him a coward and a traitor; and afterwards denounced him to the Inquisition, who overwhelmed him with an abundance of other charges, and condemned him to be burned alive. It appears, however, that he had a friend in one of the inquisitors, who took such steps as proved the accusations against him to be false, and he was accordingly liberated at the next *auto-da-fé*, but found himself stripped of all his possessions, and quite ruined.

my back against a thick board, at each extremity whereof was a pulley, through which there run a rope, that caught the ends of the chains at my wrists. The tormentors then stretching these ropes, by means of a roller, pressed or bruised my stomach, in proportion as the ropes were drawn tighter. They tortured me on this occasion to such a degree, that my wrists and shoulders were put out of joint.

The surgeons, however, set them presently after ; but the barbarians, not having yet satiated their cruelty, made me undergo this torture a second time, which I did with fresh pains, though with equal constancy and resolution. I then was remanded back to my dungeon, attended by the surgeons, who dressed my bruises ; and here I continued till their *auto-da-fé*, or gaol delivery.⁶⁹

⁶⁹ Coustos describes this *auto-da-fé* as follows :—" The prisoners being habited in the san benitos and pyramidal caps, the procession opened with the Dominican friars, preceded by the banner of their order. Then came the banner and crucifix of the Inquisition, which was followed by the criminals, each walking between two familiars. It proceeded round the court of the chief inquisitor's palace, in the presence of the king and his whole court ; and then along one of the sides of Rocio Square, and went down Odreyros Street ; when, returning by Escudeyros Street, and up another side of Rocio Square, they came, at last, to St. Dominick's church, which was hung, from top to bottom, with red and yellow tapestry. Before the high altar was built an amphitheatre, with a pretty considerable number of steps, in order to seat all the prisoners and their attendant familiars. Opposite was raised another greater altar, after the Romish fashion, on which was placed a crucifix surrounded with several lighted tapers and mass books. To the right of this was a pulpit, and to the left, a gallery, magnificently adorned, for the king, the

The reader may judge, from the faint description, of the dreadful anguish I must have laboured under, the ~~nine~~ different times they put me to the torture. Most of my limbs were put out of joint, and bruised in such a manner, that I was unable, during some weeks, to lift my hand to my mouth; my body being

royal family, the great men of the kingdom, and the foreign ministers, to sit in. To the right of this gallery was a long one, for the inquisitors; and between these two galleries, a room, whither the inquisitors retire to hear the confessions of those who, terrified at the horrors of impending death, may be prompted to confess what they had before persisted in denying; they sometimes gladly snatching this last moment allowed them to escape a cruel exit. The trials of all the prisoners, not sentenced to die, being read, the president of the Inquisition, dressed in his sacerdotal vestments, appeared with a book in his hand; after which five or six priests, in surplices, tapped, with a sort of wands, the heads and shoulders of the prisoners in question, saying certain prayers, used in the Romish church when the excommunication is taken off. Then another priest went up into the pulpit, to read the trials of the ill-fated persons sentenced to the flames; after which, these sad victims were delivered up to the secular power, whose officers take them to the Relacaon, whither the king comes. Thus the Inquisition, to conceal their cruelties, calls in the secular arm, which condemns the prisoners to die, or rather ratifies the sentence passed by the inquisitors. This lasted till six in the morning. At last these miserable creatures, accompanied by the familiars and priests, were conducted, under the guard of a detachment of foot, to Campo da Laa, or the Woolfield. Here they were fastened with chains to posts, and seated on pitch barrels. Afterwards the king appeared, in a sorry coach, at which were ropes instead of harness. He then ordered the friars to exhort each of the victims in question, to die in the Romish faith, upon pain of being burnt alive; but to declare, that such as complied with the exhortation of the priest, should be strangled before they were committed to the flames."

vastly swelled, by the inflammations caused by the frequent dislocations. I have but too much reason to fear that I shall feel the sad effects of this cruelty so long as I live, I being seized, from time to time, with thrilling pains, with which I never was afflicted till I had the misfortune of falling into the merciless and bloody hands of the inquisitors.

The day of the *auto-da-fé* being come,⁷⁰ I was made to walk in the procession, with the other victims of this tribunal. Being come to St. Dominic's church,⁷¹ my sentence was read, by which I

⁷⁰ It appears that a fortnight before the solemnization of this *auto-da-fé*, notice was given in all the churches that it would be celebrated on Sunday, 21st June, 1744; and the spectators were directed not to ridicule the prisoners, but to pray for their conversion. On Saturday the 20th, Coustos received directions to prepare himself for the solemnity. The dresses were a yellow robe, or scapulary, striped with red; and such as were accused of sorcery had devils or flames painted on the robe, and the word WIZARD in large letters. Those who were not sentenced to die carried a yellow lighted taper in their hands. Coustos informs us, that he was not included in this ceremony because he was an obstinate protestant.

⁷¹ In his appendix Coustos goes on to say—"We were carried through several galleries, till we came to the abode allotted us. Here were several chambers, the doors of which were open, and each of us chose that which he liked best. Each had given to him a straw bed, with blankets and sheets. Most of these things were far from clean, as an *auto-da-fé* had not been held for two years before. The women were lodged a story above us. Being thus settled, we thought ourselves the happiest persons upon the earth, though we had little to boast of. However, we were now together, and breathed the fresh air; we enjoyed the light of the sky, and had a view of a garden; in a word, we knew that we should not be put to death; all which circumstances proved a great consolation. The alcaide or gaoler, and his brother-keeper,

was condemned to the galley, as it is termed, during four years.

Four days after this procession I was conveyed to this galley, and joined, on the morrow, in the painful occupations of my fellow-slaves. However, the liberty I had of speaking to my friends, after having been deprived of even the sight of them during my tedious, wretched abode in the prison of the Inquisition; the open air I now breathed, with the satisfaction I felt in being freed from the dreadful

brought each of us a loaf, a cake, and water sufficient for the whole company; permitting us, at the same time, to divert ourselves, provided we did not make a noise. This was the first time we had supped in the Inquisition with any satisfaction. Having been greatly fatigued, by the ceremony described in the foregoing pages, I slept very soundly. I am to observe that, from the time of our returning from the procession, we were supported at the expense of the cardinal-inquisitor, and not at that of the mock holy office. We were soon sensible of this change of masters, not only by the advantages described above, but also by the permission allowed us, of sending to our relations and friends for such provisions as we might want, if we did not like those given us, or had not enough to satisfy our appetites. It would be the highest ingratitude in me," Coustos continues, "not to mention the very essential favours which I myself, as well as the three brethren, my fellow-prisoners, received from the Freemasons of Lisbon. They obtained leave to visit us, and their bounty proved of the most signal advantage to us. We imagined at first, that the reason why the cardinal ordered us to be confined in this part of the prison was, to accustom us, by insensible degrees, to the open air, and to dispel the dreadful melancholy which had so long oppressed us. The true cause, however, was, that we might be the more readily conveyed to the place where we were sentenced to go; to put into our hands a bill of the expenses which the inquisitors had been at, which in many cases were enormous."

apprehensions which always overspread my mind, whenever I reflected on the uncertainty of my fate; these circumstances united, made me find the toils of the galley much more supportable.⁷²

As I had suffered greatly in my body, by the tortures inflicted on me in the prison of the Inquisition, of which the reader has seen a very imperfect, though faithful narrative, in the foregoing sheets, I was quite unfit to go about the painful labour that was immediately allotted me, viz., the carrying water (an hundred pounds weight) to the prisons of the city. But

⁷² The Portuguese galley is a prison standing by the river side, and consists of two spacious rooms, which are crowded with all sorts of criminals, and replete with every species of villanous and bad characters. At the time Coustos was there, he found some of these slaves employed in the dockyard; carrying timber, loading and unloading ships; carrying water to the king's gardens and to all the prisons; and to labours still more ignominious and painful. They were treated with the greatest severity, being fastened two and two by a chain, eight feet long, to their ancles. At their girdle is an iron hook, by which they might shorten or lengthen the chain at their convenience. Their heads and beards are shaved once a month; and they wear coarse cloaks, in which they are also wrapped at night, lying on boards covered with matting. Their provision is of the meanest kind, being allowed only six pounds of salt meat for a month, besides a prescribed quantity of pulse and black biscuit. They are led early in the morning to their work, and toil incessantly till eleven; then they dine, and labour till night, when they are led back to the galley. If any of them fall sick, they are removed to the upper room, and placed under the care of the medical attendants. If any of them offend, they are laid on their bellies fastened to a ladder naked, and beaten by two men with a thick pitched rope. This punishment is sometimes so severe, that pieces of the flesh are torn away, which produces mortification, and sometimes death.

the fears I was under of being exposed to the inhumanity of the guards or overseers, who accompany the galley slaves, caused me to exert myself so far beyond my strength, that, twelve days after, I fell grievously sick. I then was sent to the infirmary, where I continued two months. During my abode in this place, I was often visited by the Irish friars belonging to the convent of Corpo Santo, who offered to get my release, provided I would turn Roman Catholic. I assured them that all their endeavours would be fruitless, I expecting my enlargement from the Almighty alone, who, if He, in his profound wisdom, thought proper, would point out other expedients for my obtaining it, than my becoming an apostate.

Being unable, after this, to go through the toils to which I had been sentenced, I was excused, by my amply rewarding the overseers. It was now that I had full leisure to reflect seriously on the means of obtaining my liberty; and, for this purpose, desired a friend to write to my brother-in-law, Mr. Barbu, to inform him of my deplorable state, and to entreat him humbly to address the Earl of Harrington in my favour; my brother-in-law having the honour to live in his lordship's family. This nobleman, whose humanity and generosity have been the theme of infinitely abler pens than mine, was so good as to declare, that he would endeavour to procure my freedom. Accordingly, his lordship spoke to his grace the Duke of Newcastle, one of the principal secretaries of state, in order to supplicate

for leave, from our sovereign, that his minister at Lisbon might demand me as a subject of Great Britain.

His majesty, ever attentive to the felicity of his subjects, and desirous of relieving them in all their misfortunes, was so gracious as to interpose in my favour. Accordingly, his commands being despatched to Mr. Compton, the British minister at Lisbon, that gentleman demanded my liberty of the King of Portugal, in his Britannic majesty's name ; which accordingly I obtained the latter end of October, 1744. The person who came and freed me from the galley, by order of the inquisitors, took me before them. The president then told me, that Cardinal da Cunha had given orders for my being released. At the same time he bid me return to the holy office in three or four days.⁷³

I could perceive, during this interval, that I was followed by the spies of the Inquisition, who kept a

⁷³ These severe measures served to extinguish Freemasonry in Portugal ; and for thirty-three years it made no progress whatever. But in 1776, two members of the craft, Major Dalincourt and Don Oyres de Ornelles Paracao, a Portuguese nobleman, were incarcerated, and remained in prison upwards of fourteen months. Many inquiries were from time to time instituted, to discover whether Masonry was in operation, under the plea of searching into conspiracies against the government ; and several arrests of distinguished personages took place at various subsequent periods, and amongst the rest Da Costa, the naturalist. But the severity of former times was not repeated, owing probably to the dispersion of the Jesuits, who were at all times the bitter and uncompromising enemies of the Order, except when they had it in their own hands.

watchful eye over my behaviour, and the places I frequented. I waited upon our envoy, as likewise upon our consul, whom I informed of the commands which had been laid upon me at the Inquisition, and those gentlemen advised me to obey them. They cautioned me, however, to take a friend with me, in order that he might give them notice, in case I should be seized again. I accordingly returned to the inquisitors five days after, when the president declared—"That the tribunal would not permit me to continue any longer in Portugal, and therefore that I must name the city and kingdom whither I intended to retire." "As my family," I replied, "are now in London, I design to go thither as soon as possible." They then bid me embark in the first ship that should sail for England; adding, that the instant I had found one, I must inform them of the day and hour I intended to go on board, together with the captain's name and that of his ship.

A report prevailed, some days after, that one of the persons seized by the Inquisition for Freemasonry, and who obtained his liberty by turning Roman Catholic, had been so indiscreet as to divulge the cruelties exercised in this tribunal.

I now imagined that prudence required me to secure myself from a second persecution. As there was at this time no English ship in the port of Lisbon, I waited upon Mr. Vantil, the resident of Holland, and besought him to speak to the Dutch admiral to admit me on board his fleet. The resident, touched with my calamities, hinted my request

to the admiral, who generously complied with it. I then went, together with a friend, and informed the inquisitor, that I designed to embark for England in the *Damietta*, commanded by Vice-admiral Cornelius Screiver, who was to sail in a few days. Upon the inquisitor's inquiring the exact time when I intended to go on board, I replied, at nine o'clock the next morning. He then bid me come to him precisely at that hour; adding, that he would send some officers of the Inquisition to see me on ship-board.

These orders giving me great uneasiness, I waited upon the several gentlemen above-mentioned, when telling them the injunctions laid upon me, they advised me to act very cautiously on this occasion. I therefore thought it would be safest for me to go on board immediately, without giving any notice of it to the inquisitors.⁷⁴ We lay at anchor, after this, near three weeks before Lisbon.

The inquisitor no sooner found that I failed coming to him at the time appointed, in order to

⁷⁴ Here he felt himself safe, and out of the reach of persecution; for there was no Inquisition in England; although attempts were made to introduce it in the reign of Mary. "The justices of peace," says Bishop Burnet, "were now everywhere so slack in the prosecution of heretics, that it seemed necessary to find out other tools; so the courts of inquisition were thought of, and a commission was given to Bonner and others, to search for all who were suspected of heresy. This was carried on so vigorously in different parts of England, that the burning of heretics became common, which was looked on as an advance towards the Inquisition; but the death of Mary prevented such a project from being introduced into this free kingdom."

be conducted to the ship, than he sent out about thirty spies. Nine of these coming to inquire after me, at the house where I used to lodge, searched it from top to bottom, examining every trunk, chest of drawers, and closet. But their endeavours to find me being fruitless, some officers of the Inquisition getting into a boat, rowed several times round the three Dutch men-of-war lying at anchor. These officers imagined that if I was on board, and consequently in a place of security, I should not be afraid of showing myself, a circumstance that would have put an end to their search, which cost them some pains and expense. As I did not gratify their curiosity, and we weighed anchor a few days after, I know not whether they continued it.

Their search was so open, both at the house where I had lodged, as well as at other places, that I was soon informed of it; at which I should have been delighted, had not my joy been damped by the apprehensions I was under, lest my dear friend, Mr. Mouton, the companion of my sufferings and tortures, merely on account of Freemasonry, should likewise fall a victim to their barbarity. Speaking concerning him to the admiral, he, with the utmost humanity, gave me leave to send for him on board. He, coming accordingly next day, was received with great satisfaction by the whole ship's company, especially by myself, I having a peculiar esteem for him, which I shall ever entertain.

We set sail two days after. We had occasion to observe, during our whole voyage, the true pleasure

which a generous mind feels in doing a humane action, and in protecting the unhappy. This was particularly conspicuous in the admiral, he ordering the utmost care to be taken of us, all the time we were on board his ship; he sometimes condescending to admit us to his table, when he would talk to us with the utmost familiarity. This distinction won us the civility of every person in the ship, which continued till our arrival at Portsmouth, where we landed; without having been put to a farthing expense during the whole voyage.

All these favours, so generously bestowed by the admiral, call aloud for the strongest acknowledgments of gratitude.

To conclude, I arrived in London the 15th of December, 1744, after a long and dangerous voyage.

I here return thanks, with all the powers of my soul, to the Almighty, for his having so visibly protected me from that infernal band of friars, who employed the various tortures, mentioned in the former pages, in order to force me to apostatize from my holy religion.

I return our sovereign King George II. (the instrument under heaven for procuring me my liberty), the most dutiful and most respectful thanks, for his so graciously condescending to interpose in favour of an ill-fated galley-slave. I shall retain, so long as I have breath, the deepest sensations of affection and loyalty for his sacred person; and will be ever ready to expose my life for his majesty and his most august family.

CHAPTER V.

A VINDICATION OF MASONRY FROM A CHARGE OF
HAVING GIVEN RISE TO THE FRENCH REVOLUTION.

BY STEPHEN JONES, ESQ.

“ But, Ralpho, this is not fit place,
Nor time to argue out the case;
For now the field is not far off,
Where we must give the world a proof
Of deeds, not words, and such as suit
Another manner of dispute;
A controversy that affords
Actions for arguments, not words;
Which we must manage at a rate
Of prowess and conduct adequate
To what our place and fame doth promise,
And all the godly expect from us.” BUTLER.

IN the Gentleman's Magazine for June, 1794, was inserted a most insidious attack on the excellent institution of Freemasonry, to the operations of which the anonymous writer very candidly attributed the French revolution. It was contained in a letter, of which the following is a copy:—

“ MR. URBAN,—As everything that relates to the French revolution, especially whatever tends to investigate the causes of it, is extremely curious and interesting at the pre-

sent period, I embrace the opportunity which your widely-circulated Magazine affords, of making known amongst my countrymen an opinion on this subject, which, whether well or ill founded, is very prevalent on the Continent, hoping that some of your intelligent correspondents will be enabled to throw greater light upon it. The opinion in question is, that the mysteries of Freemasonry have, in a great measure, contributed to those changes in sentiment and morality, no less than in government, amongst a neighbouring people, which the surrounding nations view with such surprise. I cannot better make known these ideas than by giving a short account of a work, in which they are contained, now lying before me, written in the French language, and much esteemed by the honest part of the French nation, though little known amongst our countrymen. The author of this was a M. Le Franc, the late superior of the seminary of Eudists at Caen, who was butchered at Paris on the famous 2nd of September. He is said, by his friends, one of whose letters on this subject I have seen, to have derived his knowledge of Freemasonry from a voluminous collection of papers which a Master of that Order, in his last sickness, put into his hands. It is further stated, that the author, having thoroughly examined these papers, conceived it to be his duty to lay the substance of them before the Archbishop of Paris, some years previous to the commencement of the revolution; at the same time undertaking to demonstrate, that the system contained in them menaced approaching ruin both to the church and state. The work I have mentioned is intituled, 'The Veil withdrawn; or, the Secret of the French Revolution explained by the help of Freemasonry.' The second edition, which I make use of, was printed at Paris in 1792.

"In the aforesaid work the author ridicules the several

pretensions to a high antiquity, and to an honourable origin, to which many Freemasons lay claim. It seems, that some of these say they were founded by those fraternities of Masons who rebuilt several cities in Palestine during the crusades, and who were the fabricators of our beautiful Gothic churches; others ascribe their institution to our king Athelstan, the grandson of the great Alfred; who, having sent over to the Continent for the most able builders that could be engaged, gave them a charter and a code of laws peculiar to themselves; whilst many more claim a descent from the builders of Solomon's famous temple. To all these M. Le Franc replies, that it is clear, from their own confession, as well as from every other circumstance, that their building is of a mere emblematical nature; their profession being to erect temples for the protection of virtue, and prisons for the reception of vice. It appears, that of late years, many members of this society, and amongst the rest the celebrated Count Cagliostro, maintained that the strictest conformity is to be found between the mysteries of Freemasonry and those practised in the worship of Isis, and that, therefore, the former were to be traced up to a very remote period of antiquity, and to the country of Egypt. For whatever learning there is in this account, Le Franc says, that Cagliostro is indebted to the publication on this subject of Monsieur Guillement, a learned Mason. He is as far, however, from admitting this as the other genealogies of the society in question. On the contrary, he says it cannot be traced higher than the famous irreligious meeting of Trevisan, Ochin, Gentilis, Lelius, Darius Socinus, and others, at Vicenza, in 1546; but it is to Faustus Socinus, he asserts, that the proper foundation of Freemasonry, as a hidden and emblematical system of equality and deism, properly belongs. This artful

and indefatigable sectary, having seen Servetus burnt by Calvin, at Geneva, for maintaining only a part of his system, and finding that the protestant and catholic states were equally hostile to its reception, is said to have concealed it under emblems and mysterious ceremonies, together with certain dreadful oaths of secrecy, in order that, whilst it was publicly preached amongst the people in those provinces in which it was tolerated, it might silently steal, especially by means of the learned and the opulent, into other countries, in which an open profession of it would then have conducted to the stake. The propagation of this system is stated to have been veiled under the enigmatical term of building a temple, 'the length of which,' in the terms of Freemasonry, 'was to extend from the east to the west, and the breadth of it from the north to the south.' Hence the professors of it are furnished with the several instruments of building; the trowel, the mallet, the square, the level, the plummet, &c. This accounts for the name of Masons, which they have adopted. As to the epithet of Free, which they prefix to the same, our author says it is derived from *frey*, which in Poland, whence this Socinian confraternity passed about the middle of the last century into England, denotes a brother.

"With respect to the influence which this writer supposes Freemasonry to have had on the French revolution, he remarks that the monster Egalité, who was the main spring of the latter, was also the Grand Master, in France, of the former; that Condorcet, Rochefoucault, and other chief officers of the masonic Order, were the chief architects of the new constitution; that the new division of France into departments, districts, cantons, and circumferences (arrondissements), is confessedly the self-same, in all its parts, with that of Masonry throughout Europe; that the

National Assembly, when they went in a body to the cathedral of Paris to celebrate the revolution, soon after it had taken place, were pleased to accept of the highest honour of Masonry, that of passing under the arch of steel (formed by a double row of brethren, who hold the points of their swords so as to touch each other). In short, he says, that the municipal scarf, which is the distinctive mark of the lowest order of French magistrates, is the self-same with that of apprentice Masons; that the president of the assembly's hat resembles that of a venerable Master in Masonry; and that the obligation of laying aside all marks of distinction, such as stars, garters, ribands, crosses, &c., before a brother is permitted to enter into a lodge, was not only a prelude, but also was intended as a preparation for that destruction of all ranks in society which has taken place in the country we have been speaking of. I must not forget the marked protection which, our author says, the new legislature has afforded Freemasonry, at the same time that it has destroyed all other corporations and societies.

“ I must now briefly detail some of this writer's remarks on the effects which he supposes Freemasonry has produced on moral sentiment and religion throughout France. He contends, that the horrible and sanguinary oaths which are taken in the several degrees of Masonry, and which he lays before his readers, the daggers, cross-bones, death's heads, imaginary combats with the murderers of Hiram, and other horrid ceremonies they make use of, have a natural tendency to steel the heart; and have, in fact, paved the way for those revolting barbarities which have indeed been transacted by the enthusiastic multitude, but not until they had been coolly planned by their philosophic leaders. He, moreover, enters upon an exposition of the

rabbinical tales concerning the death and burial of Adoniram, and of the meaning of the Master's watch-word, Macbenac; together with an analysis of the catechism repeated by the masonic Knights of the Sun at their initiation; all which, he undertakes to show, are calculated to undermine genuine christianity, and to establish a Socinian and deistical system of religion, and a code of morality very different from that of the gospel.

“ It is necessary that I should here remark, in favour of many Masons of this country of approved morality and sentiment, and conspicuous for their loyalty at the present season, that our author maintains that, whilst the lower orders of this society, viz., the apprentices, companions, and ordinary Masters, are amused with their emblematical insignia and ceremonies, only the perfect, or Scotch Masters, and the grand architects, whose introduction into France he dates so low as the year 1784, through the means of Ernest Frederic Walterstorff, chamberlain to the King of Denmark, are in the real secret of Freemasonry. On this head he points out the oaths which are taken in the different degrees, not only to conceal their respective secrets from the *profanum vulgus*, but also from their own brethren who are in a lower class than themselves.

“ Having given this imperfect analysis of the above-mentioned author's celebrated work, the substance of which is also adopted by other writers of character, I wish to ascertain, if it be possible (after making very great allowances for our author's enthusiasm for his system, in ascribing to one cause an event which is evidently the result of many),

1. Whether there is anything in the original constitution of Freemasonry which is calculated, or has a tendency, to produce those changes in civil and religious affairs which have lately taken place in France?
2. Admitting that this first

question is determined in the negative, may not a considerable number of the lodges in France have organized themselves of late years upon principles of irreligion and republicanism? 3. Was Freemasonry instituted by Socinus and his immediate disciples, and introduced into England about the time of the great rebellion, and thence carried into France at the time of the revolution?

“Yours, &c.

“J. M.”

That excellent moralist, Dr. Johnson, has somewhere in his “*Rambler*” made an observation to this effect:—“That no man should suffer his heart to be inflamed with malice but by injuries, nor busy himself in contesting the pretensions of others, but when some right of his own is involved in the question.”

“The mysteries of Freemasonry,” says the foregoing Letter-writer, “have in a great measure contributed to those changes in sentiment and morality, no less than in government, amongst a neighbouring people, which the surrounding nations view with such surprise.”¹

The morality inculcated in the disciples of our institution I never remember to have heard disputed before; and those to whom the mysteries of our first degree are familiar, well know, that the

¹ An able reply to the above letter was written by the celebrated Bro. Preston, and inserted in the *Gentleman's Magazine*. Extracts from this reply will be found in the notes; for the sentiments which it contains are worthy of a wider circulation than the pages of an old Magazine are able to afford.

lectures peculiar to that degree constitute one of the most perfect and most beautiful systems of morality that ever was inspired by God or conceived by man.

That the institution of Masonry is of all others the most ill calculated to effect any change of political opinion, much less to promote a revolution in any government under which it may be permitted to operate, is an indisputable truth;² for, one of the most positive injunctions imposed on a candidate for our Order, and the admonition most frequently repeated in our general assemblies, is, cheerfully to conform ourselves to the government under which we live, and to pay implicit obedience to those laws which afford us protection;³ this admonition accompanies our progress through all the countries of the universe, as well as at home; but it is strengthened

² The words of Le Franc are these :—" Patriotism and loyalty to the prince are declared to be narrow principles, inconsistent with universal benevolence, and with the native and imprescriptible rights of man; civil subordination is actual oppression, and princes are *ex officio* usurpers and tyrants." I leave it to the fraternity to say, whether any such doctrines are taught in Masons' lodges.

³ And yet an opinion has been maintained by Pivati (Art. Lib. Mur. Francsmaçons, quoted by Clinch), that Freemasonry originated at the commonwealth, and was used for a totally opposite purpose; that the symbols had all a republican meaning; that the signs and tokens are arbitrary, and used for the purpose of concealing antimonarchical designs. So inconsistent are the opponents of Freemasonry. With one it is an engine for the support of arbitrary power; with another it is used to cover the purposes of democracy; one says it was employed to support the throne, and another to overthrow it.

with this further impression, that in whatever quarter of the world we may travel, we should never forget the allegiance due to our native sovereign, nor suffer to subside that warm and natural attachment which we owe to the soil whereon we first drew breath. These, it is well known, are among our most positive and binding regulations; yet it seems as if our ancestors, fearful of not sufficiently guarding the fraternity against the possibility of being suspected of disloyalty, had judged it necessary, in their general laws, positively to prohibit the utterance of a single sentence in our meetings on any political subject whatever.⁴

I shall here remark, once for all, that if "J. M." had been actuated by a pure zeal for the cause he pretends to espouse, that of the security and stability of government, he would not have contented himself with the vague information which a foreign pamphlet could afford him (a pamphlet, too, on a subject on which, I am bold enough to say, never man wrote with truth or integrity, or even without a set purpose to mislead or to defame), but would have applied, on the credit of his character for probity and

⁴ "No private piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion, or nations, or state policy; being of all nations, tongues, kindreds, and languages, we are resolved against all politics, as what never yet conduced to the welfare of the lodge, nor ever will. This charge has always been strictly enjoined and observed." (See Noor-thouck's edition of the Constitutions of the Ancient Fraternity of Free and Accepted Masons, published under the immediate Superintendence of the Grand Lodge, p. 356.)

honour, for a regular admission to our mysteries,⁵ and then, after a fair and full use of his senses, have exercised his judgment in a candid deduction from the whole;⁶ such a conduct would have been laudable; such is the only conduct that would have suggested itself to a man desirous of discovering truth; and any other conduct gives room to suspect him of a diabolical intention to defame an Order of men who in every age and nation have preserved an unsullied name, and been honoured with the most distinguished patronage.⁷

⁵ "There is indeed," says Preston, "no occasion to use the medium of a literary journal to answer the queries of this correspondent, as by a regular application to the society, which is very generally spread, and the doors of which are open to every man of probity and honour, he might have satisfied himself as to the truth of every particular he wishes to know. Had he adopted this measure, in place of wasting his time and talents in translating a work for which nobody will thank him, he would have shown more discernment, and have proved himself a better friend to his sovereign and his country."

⁶ "The records of Masonry inform us, that Queen Elizabeth bearing that the Masons had certain secrets that could not be revealed to her, and being jealous of all secret assemblies, sent an armed force to break up their annual Grand Lodge at York, on St. John's day, 27th December, 1561; but Sir Thomas Sackville, Grand Master, to justify the institution, took care to make some of the chief men sent on that errand Freemasons, who then, joining in that communication, made an honourable report to the queen, and she never more attempted to dislodge or disturb them, but esteemed them as a peculiar sort of men, who cultivated peace and friendship, arts and sciences, without meddling in the affairs of church or state."

⁷ The Dionysian artificers who assisted at the building of King Solomon's temple, are said to have been the first architects, or operative Masons, who introduced a sacred ceremony at the

It is the most absurd thing in nature (and the reason will be obvious to every Mason) to believe, that any part of the real arcana of Masonry ever was, or ever could be, committed to writing. Needy men have, we know, levied contributions pretty successfully on the public credulity, by publishing whimsical pamphlets professing to lay open the secrets of Masonry; and I am prepared to hear

admission of a candidate; and from that period to the present Freemasonry has been under the patronage of the wise and great. The above ceremony, with its attendant signs, tokens, &c., was the only secret then known. If this be true, the Dionysian artists, and not the Jews, were the persons who united operative and speculative Masonry, as is supposed, at the building of the temple, because they then came, for the first time, into immediate contact with the worshippers of the true God. At this time, as we have every reason to believe, individuals were admitted to Masonry by a secret ceremony, because, without some such regulation, it would have been difficult to have preserved the requisite order and regularity amongst such a large body of men, who possessed different habits and customs, and were necessarily divided into different and distinct classes. In this case they would be the first who ingrafted on a religious rite to operative Masonry. This rite, when it came into the hands of the Jews, underwent some changes; and it was again modified by the Christians; but it would be difficult to prove that a secret ceremony of a religious character was used on the admission of a candidate to a fraternity of trading Masons, till the Dionysian artists introduced it. But in the spurious Freemasonry, by which I mean secret ceremonies involving doctrines repugnant to both Jews and Christians, we find no reference to operative craft. It appears, therefore, that real Freemasonry, as it was used and patronized by the great in ancient times, is operative Masonry, accompanied by a religious ceremony somewhat similar to what we now adopt, and without considering whether the religion were pagan or Jewish, for at the building of the temple both were undoubtedly practised.

many persons in ridicule say, that the reason why no secrets have been published, or can be written, is, that none exist among us. I am satisfied that they should say so, inasmuch as I prefer hearing men laugh to hearing them lie.

The assertion (which is J. M.'s) "that this French book is in much esteem among the honest part of that nation," betrays the cloven foot; to say the least, it proves that a strong prejudice exists in his mind, under the influence of which it is impossible for "J. M." to argue with candour.⁸

Either M. Le Franc, the alleged author of the French book, must have been a Free and Accepted Mason, or not. If he were one, and had entered into solemn obligations of secrecy, does the violation of those obligations give him a title to that implicit credit which "J. M." seems willing to allow him? or, is the man who fearlessly violates an oath most awfully administered and accepted in the face of God and man, likely to have many scruples of conscience when he is about to publish a pamphlet *ad*

⁸ "In what part of the continent such an opinion could prevail," Preston continues, in his reply before referred to, "I am at a loss to conceive, as the principles and tenets of the masonic institution are too well known to give it the least sanction. And I can freely declare that, after a regular intercourse with the fraternity, both at home and abroad, of above thirty years, I have not been able to discover the least similarity between their mysteries and the ceremonies recapitulated in this correspondent's letter. Nay, I will go farther, and assert, that the whole account which he has taken the trouble to translate is fabulous, and must, by every enlightened mind, be treated with the contempt it deserves."

captandum vulgus? If M. Le Franc never was initiated, it follows of course that his work must be a fabrication without sense or meaning. As to the stale pretext of his having derived his knowledge of Masonry from a collection of papers put into his hands by a Master Mason on a death-bed, the long hackneyed fiction is too palpable to deserve a moment's consideration.⁹

I am sorry to perceive, that the abominable impostures of Cagliostro¹⁰ should have brought scandal

⁹ M. Le Franc's account of this incredible transaction is as follows:—He says, that on the death of a friend, who had been a very zealous Mason, and many years Master of a respectable lodge, he found amongst his papers a collection of masonic writings, containing the rituals, catechisms, and symbols of every kind, belonging to a long train of degrees of Freemasonry, together with many discourses delivered in different lodges, and minutes of their proceedings. The perusal filled him with astonishment and anxiety; for he found that doctrines were taught, and maxims of conduct inculcated, which were subversive of religion and all good order in the state; and which not only countenanced disloyalty and sedition, but even invited to it. He thought them so dangerous to the state, that he sent an account of them to the Archbishop of Paris long before the revolution, hoping that the prelate would represent the matter to his majesty's ministers, that an end might be put to the meetings of this dangerous society. No notice being taken of his information, he thought it his duty to lay the whole matter before the public.

¹⁰ Cagliostro was one of the most successful charlatans that ever appeared on the stage of civil society. As a proof of his influence take the following anecdote from the Memoirs of the Abbé Georgel:—"In the meantime an unfortunate circumstance contributed to hurry the Cardinal Rohan into extraordinary adventures. I do not know what monster, envious of the tranquillity of honest men, had vomited forth upon our country an

on an institution with which they have no more connexion than have the most opposite things in nature;¹¹ and am very willing to believe, that his mysteries may have been derived from the "famous irreligious meeting at Vicenza in 1546." But on the subject of M. Le Franc's next charge, that Freemasonry is "a hidden and emblematical system of equality and deism," I must request permission to remark a little more at length.

The equality established among Masons is a temporary and voluntary condescension of superiors to enthusiastic empiric—a new apostle of the religion of nature, who enthralled converts in the most despotic manner, and subjected them entirely to his influence. Those whom he chose to honour with his familiarity, left his society in admiration of his transcendent qualities; and he timed his conduct so well as to gain the entire confidence of the cardinal, and to establish a perfect ascendancy over him. Cagliostro assured his credulous dupe that it was not only possible to make gold, but to transmute small diamonds into large precious stones; and he cheated the cardinal out of large sums of money, under the pretence of developing to him the rarest secrets of the Rosicrucians, who implicitly believed, or pretended to believe, the absurd folly of the philosopher's stone, the elixir of life, &c. Thus the cardinal saw part of his money in the smoke of crucibles, and part of it found its way into the pockets of the sharper, who passed himself off as a great alchymist."

¹¹ That there are and have been impostors, who, like Cagliostro, have introduced modern innovations under the sanction of secrecy, to deceive the credulous and mislead the unwary, is a truth beyond contradiction; and that such impostors may have intruded themselves into the assemblies of Masons may be also true. But I will take upon me to say, that such associations are unconnected with the genuine tenets of symbolical Masonry, which, according to the universal system, never countenance deception, nor do the regular patrons of the craft ever sanction imposition.

inferiors during the meeting of a lodge (no longer) for the laudable purpose of promoting one of the grand principles of the Order, brotherly love. When they depart from the lodge, however, each man resumes his proper rank and station, and honour is paid to whom it is due.¹² Nor even while the lodge is open does this condescension of superiors subject them to that kind of familiarity which breeds contempt; if such were the case, disgust would operate to detach them from our fellowship; instead of which, a cordial union in works calculated to promote the happiness of society, by the exercise of the most benevolent principles, is the influence under which they meet; and for this generous purpose we hap-

¹² According to the genuine masonic system, as universally established, the fraternity are divided into three classes, the privileges of each being perfectly distinct. The first class is composed of worthy men, selected from the community at large on account of their acknowledged probity and honour, for the purpose of promoting morality and social virtue. In this class the duties of morality are taught, and the art of uniting for a time men of opposite tenets in one theme, the glory of God and the good of man. The second class is selected from such members of the first class as have, by perseverance and diligence, merited the good opinion of the brethren; and who, by the proper application of their talents, have established their claim to preferment. In this class science and philosophy are explored, and every exertion made to embellish and adorn society, by the culture of learning and the improvement of useful art. The third class is composed of members selected from the second class of eminent talents, exemplary conduct, or distinguished rank. Among this class the whole system of ancient lore is preserved, and the improvement of the understanding enriched, by correct reason, sound judgment, and sage experience. From such an arrangement what beneficial effects may not be derived?

pily find that rank, while it gives power, never deprives of inclination.¹³

Whoever first conceived the idea on which the masonic fabric has been reared, must have been endued with a wisdom almost super-human.¹⁴ Bro-

¹³ " You are to salute each other in a courteous manner, as you will be instructed, calling each other brother, freely giving mutual instruction, as shall be thought expedient, without encroaching upon each other, or derogating from that respect which is due to any brother were he not a Mason; for though all Masons are, as brethren, upon a level, yet Masonry takes no honour from a man that he had before; nay, rather adds to his honour, especially if he has deserved well of the brotherhood, who must give honour to whom it is due, and avoid ill manners." (Noorthouck's Constitutions, pp. 356, 357.)

¹⁴ Whether the constitution of Masonry be of ancient or modern date, or whence its appellation is derived, forms no part of the present inquiry; nor, indeed, is it of any importance to the public. But whether its establishment in a civilized country is injurious or beneficial to the government, is a point of very great importance. To remove, therefore, any impression from the minds of the prejudiced and uninformed, which the cursory perusal of this correspondent's letter might occasion, I take the liberty of referring my readers to a curious old record, entitled, " Certayne Questyons with Aunsweres to the same, concerning the Mysterye of Maçonrye; written by the hand of Kynge Henrye the Sixth of the name, and faithfullye copyed by me, John Leylande, Antiquarius, by the commande of his Hinesse." To this MS. the learned Mr. Locke has annexed several valuable explanatory notes, and is said to have transmitted it, as a great curiosity, in a letter to the Earl of Pembroke, by whom it was carefully preserved. This valuable paper gives a very satisfactory account of the masonic institution, and has been reprinted in almost every publication on the subject of Freemasonry since its first appearance. Had this correspondent consulted this original document, he would have had no occasion to have increased his suspicions, or to have troubled the public with his observations.

therly love and relief are its grand objects; and how could these be effectually pursued, if the jarring tenets, and inessential and ceremonial peculiarities, of different religious sects and persuasions, were suffered to stand as a bar between men inclined to adopt and co-operate in an universal system?¹⁵ Let

¹⁵ That the principles of Masonry are calculated for universal reception, without offending any particular species of religion, will be plain from the testimony of the following letter, received by the Grand Lodge February 2, 1780 (being a faithful translation from the Persian original), written by his Highness Omdit ul Omrah Bahaudar, son of the Nabob of Arcot (of course a Mahometan).

“ To the Right Worshipful his Grace the Duke of Manchester, Grand Master of the illustrious and benevolent society of Free and Accepted Masons, under the constitution of England, and the Grand Lodge thereof.

“ Much honoured sir, and brethren,—An early knowledge and participation of the benefits arising to our house from its intimate union of councils and interests with the British nation, and a deep veneration for the laws, constitution, and manners of the latter, have for many years of my life led me to seize every opportunity of drawing the ties subsisting between us still closer and closer. By the accounts which have reached me of the principles and practices of your fraternity, nothing can be more pleasing to the Sovereign Ruler of the Universe, whom we all, though in different ways, adore, or more honourable to his creatures; for they stand upon the broad basis of indiscriminate and universal benevolence. Under this conviction I had long wished to be admitted of your fraternity; and now that I am initiated, I consider the title of an English Mason as one of the most honourable that I possess; for it is at once a cement to the friendship between your nation and me, and confirms me the friend of mankind. I have received from the advocate-general of Bengal, Sir John Day, the very acceptable mark of attention and esteem with which you have favoured me; it has been presented with every circumstance of deference and respect, that the situation of things here, and the

us, the better to illustrate this point, take a familiar example.

Let us suppose a Turk, a Jew, and a Christian, shipwrecked, and thrown almost lifeless on a foreign shore; perhaps, too, an inhospitable one. Far from being relieved by the inhabitants (who may be either pagans, or, if Christians, Christians of a different church from the miserable sufferers), they will be probably stripped of any valuables that may have been attached to their persons, or at least be left unassisted or disregarded. If they beseech succour to preserve life, it is a great chance but religious prejudices step in to prevent or abridge that succour, and in despair the men may die.

We now, for the sake of argument, will suppose

temper of the times, would admit of; and I do assure your grace, and the brethren at large, that he has done ample justice to the commission you have confided to him, and has executed it in such a manner as to do honour to himself and me. I shall avail myself of a proper opportunity to convince your grace, and the rest of the brethren, that Omdit ul Omrah is not an unfeeling brother, or heedless of the precepts he has imbibed; and that while he testifies his love and esteem for his brethren, by strengthening the bands of humanity, he means to minister to the wants of the distressed.

“ May the common Father of all, the one omnipotent and merciful God, take you into his holy keeping, and give you health, peace, and length of years,

“ Prays your highly honoured and affectionate brother,

“ OMDIT UL OMRAH BAHAUDAR.”

The first testimony Omdit ul Omrah gave of his regard to the institution, was by the initiation of his brother Omur ul Omrah, who seems equally attached with himself to promote the welfare of the society.

that each of the three is a Mason ; the first thought that occurs to him in his distress is, to inquire if any lodge of Masons, or any individual members of that Order, are settled in the country ;¹⁶ (and what country can be mentioned, where civilization or even where commercial intercourse has penetrated, and Freemasonry is not known?) to this lodge then, or to those individuals, each addresses himself as a brother, and having, by significant signs and tokens known only to the initiated, proved the truth of his assertions, the ineffable influence of our principles will not fail to be happily experienced.¹⁷

¹⁶ In the United States they have a trading degree, called the Secret Monitor, which is devoted to the purpose of mutual assistance in case of need. This degree can only be conferred on a worthy Master Mason, and may be given by any brother in a lodge or private room ; and in some cases it is conferred in the open air, where there is no danger of being discovered by cowans. The candidate promises that he will caution a brother Secret Monitor by sign, word, or token, whenever he sees him doing, or about to do, anything contrary to his interest ; that he will assist him in preference to any other person, by introducing him to business, by sending him custom, or in any other manner, by which he can promote his benefit, &c. &c.

¹⁷ In the minutes of the proceedings of the Grand Lodge of May 5, 1757, appears the following article :—" A letter to the Grand Master elect, dated the 22nd of April, from Bro. N. De Court, late commander of the French merchant-ship *St. James*, captured the 29th of October last by his majesty's ship the *Windsor*, and now a prisoner of war on his parole at Launceston in Cornwall, wishing his lordship could procure his liberty to return to Bourdeaux, and promising all good offices to brethren prisoners in France, and praying relief, was read, and spoke to ; when it being observed, that as no cartel was as yet settled with the French king, it might not be possible to relieve our brother

See them, then, placed with brethren in a lodge, met for the express purpose of enforcing by principles and practice the benign doctrine of universal good-will. The lodge, we may suppose, consisting of men of the most opposite religious persuasions that can possibly be grouped together. Now it is plain, that if religious, or even political subjects were suffered to be discussed in such an assembly, discord, not harmony, must prevail; inveterate hatred, not brotherly love.¹⁸ Wisely, therefore, was it calculated to conciliate true friendship among persons of all religions, by adopting the broad and

otherwise than by money :—ordered, that the treasurer do pay twenty guineas to the order of Bro. William Pye, Esq., Provincial Grand Master for Cornwall, to be applied for the relief of Bro. De Court, in case, on inquiry, he shall find him worthy of assistance."

¹⁸ To submit to the powers that be, to obey the laws which yield protection, to conform to the government under which they live, to be attached to their native soil and sovereign, to encourage industry, to reward merit, and to practise universal benevolence, are the fundamental tenets of Masons; peace on earth and good will to man are their study, while the cultivators and promoters of that study are marked as patterns worthy of imitation and regard. Friends to church and state in every regular government, their tenets interfere with no particular faith, but are alike friendly to all. Suiting themselves to circumstances and situation, their lodges are an asylum to the friendless and unprotected of every age and nation. As citizens of the world, with them religious antipathy and local prejudices cease to operate, while to them every nation affords a friend, and every climate a home. Hence the unfortunate captive in war, the shipwrecked mariner, and the helpless exile on a foreign shore, have reason to glory in fraternal affection; while the disconsolate widow and her distressed orphans are cherished by Masons' bounty.

natural principle of viewing all men as brethren, created by one Almighty Parent, and placed in this sublunary world for the mutual aid and protection of each other. The solemnity of our rites, however, which, embracing the whole system of morality, cannot fail to include the first principles of religion, from which morality is best derived, necessarily calls our attention to the Great Architect of the universe, the Creator of us all. In contemplation of His wisdom, His goodness, and His power, the Turk (under one name), the Jew and Christian (under another), can join in adoration, all agreeing in the grand essential and universal principle of religion, the recognition and worship of a Deity, in whose hands are the issues of life and death, though differing in some more minute tenets peculiar to each; ¹⁹ and is it necessary that this admirable system of union for the best of purposes should be destroyed by the introduction in a Christian lodge of the doctrine of redemption, which must offend the

¹⁹ "A Mason is obliged, by his tenure, to obey the moral law; and, if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country, whatever it was; yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must otherwise have remained at a perpetual distance." (Noorthouck's Constitutions, p. 351.)

Turk; or of the holy name of the Messiah; which offends the prejudices of the Jew; or in a Turkish lodge of the name of Mahomet, which must offend both Jew and Christian, and thereby defeat the universality of an excellent institution? No, we are brethren; the Godhead has taught us so to call each other; the innate principle persuades us we are so. Shall, then, this temporary and happy accommodation of sentiment to good purposes stamp us deists? Very far from it; when the lodge is closed, each departs untainted by the other; the Jew to his synagogue, the Turk to his mosque, the Christian to his church, as fully impressed as ever with the divine origin and rectitude of his own faith, from the principles of which he has never for one moment swerved in thought or deed.²⁰ Away, then, with such injurious suspicions!—No more would the first dignitaries of the church sanction by

²⁰ "The best institutions," I am still quoting from Preston's reply, "may be subject to corruption, and the most strenuous supporters of right may err; but in favour of Masonry it may be averred, that it countenances an error in no individual. Whatever tends to subvert order or foment discord is shunned; while the genuine aim of the true Mason is to be happy, and to diffuse happiness. Hence in every country they endeavour to strengthen the springs of government by purifying the motives, and animating the zeal of those who govern, to promote the virtues which exalt a nation, by rendering its inhabitants good subjects and true patriots, and by confirming all the respectable bonds and obligations of civil society, without regard to their religious belief. Such are the principles they inculcate, and surely these are very incompatible with the measures which brought about the French revolution."

their presence and patronage a system of deism, or any institution destructive of religion, than the heir apparent, and other princes of the blood royal, would assume the direction and support of a fraternity whose principles were hostile to the government over which, in the course of nature, they may be called, as sovereigns, to preside.²¹

J. M. remarks, with apparent exultation, "that the monster Egalité was Grand Master of Masons in France."²² If this be true, it is, indeed, to be lamented that so bad a man should have had the power of dissimulation so to have concealed his principles, as to have imposed on good men, who

²¹ "A Mason is a peaceable subject to the civil powers wherever he resides, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath been always injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honour of the fraternity, which ever flourished in times of peace." (Constitutions, p. 352.)

²² Egalité was the Duke of Orleans. M. Le Franc speaks broadly on this fact when he says, that the perversion of Freemasonry to seditious purposes was, in a great measure, brought about by the agents of this Grand Master. He was, however, of opinion that the whole masonic fraternity was hostile to Christianity and good morals; and that it was the contrivance of the great schismatic Faustus Socinus, who, being terrified by the fall of Servetus at Geneva, fell on this method of promulgating his doctrines amongst the great in secret. This opinion is but ill supported, and is incompatible with the general design of Freemasonry.

certainly meant only to avail themselves of his dignity, and his importance in the state, to give the greater sanction to their laudable pursuits. But, say he were

“ ————— vile and false,
As where’s that palace whereinto foul things
Sometimes intrude not ? ”

the misconduct of one member, however distinguished, in a society, can surely be no impeachment of its general tendency.²³

What follows in the Essay, about the scarfs of apprentice Masons, and the hat of a venerable Master, must allude, if it mean anything, to modes and customs peculiar to that country, as they are assuredly not known in our assemblies.

With respect also to the obligation which J. M. mentions, of “ laying aside all marks of distinction, such as stars, garters, ribbands, crosses, &c.” before a brother is permitted to enter a lodge (whence he sagely deduces the source of the French levelling system), we know nothing of them.²⁴

²³ This observation is perfectly just. The misconduct of a few individuals can never operate to the extinction of a laudable institution. While Freemasonry, therefore, is conducted on its pure and genuine principles, in spite of all its opponents, it will be found the best corrector of misguided zeal and unrestrained licentiousness, as well as the strongest support of every well regulated government.

²⁴ This might have arisen out of the irregularities consequent on the different and irreconcilable systems of continental Masonry, which were not connected with each other by anything like system. One chapter practised one degree, and another a different one; and this was the case not only with the Hermetic

He then goes on to say, "I must not forget the marked protection which the new legislature (of France) has afforded Freemasonry;" this certainly is but a very weak argument against our Order; a candid man, or one not pre-determined to envenom the dart he meant to throw at an object, would rather have supposed, that as the members of our fraternity are in every part of the world so numerous, the greater numbers of the persons who had usurped a power of governing in France, being themselves Masons, and well acquainted with the salutary influence of a plan which excluded all political discussion, and only tended to succour distress,²⁵ and enforce the moral duties, might very

degrees, but with all others on the continent, till the Council of Emperors made a selection of twenty-five degrees, which was the first attempt to bring these discordant elements into a regular system. It is true, that about the same time Prince Charles Edward and his followers gave a charter to Thoulouse, and created a set of degrees to be practised there; but these may be termed Jacobite degrees of Masonry, for they had all of them a secret political tendency. Although, therefore, the masonic degrees on the continent might be classed into a certain number of distinct orders, yet these were intimately blended in the chapters, each predominating according to the private feelings of influential members.

²⁵ The enemies of our Order in the United States of America, a few years ago, used political Freemasonry as a powerful engine to effect its utter extirpation. The statistics of the elections shows the evils of such a system. In New York the antimasonic party first arose, and here it exercised a very powerful influence. The votes for governor and senators amongst the antimasons were in 1828, 33,333; in 1829, 68,613; in 1830, 106,081. In Vermont, 1829, Mr. Allen, the antimasonic candidate for governor, had 7,357 votes; in 1830, 10,923; in 1831, 15,258. In

naturally be led to countenance so numerous a body of the community, who by their indispensable tenets were prevented (as a body) from meddling with the springs of government.²⁶ But J. M. was, it is very manifest, pre-determined to view every object through an inverted medium.

His detail of "horrible ceremonies, imaginary combats, rabbinical tales," &c., I cannot speak to, as I have no knowledge of anything to which they can allude;²⁷ to contend with him on this sub-

Massachusetts the first breaking out of antimasonry took place in Norfolk county in 1829, where the anticandidate for senator received 1,052 votes; in 1830, 1,736; in 1831, 2,224. The whole of the States were similarly affected; and public excitement succeeded in denouncing the Order, so long as it was believed to be a political institution; but when convinced that they had been deceived, a decided re-action took place, and Masonry is now as popular in the United States, as in any other part of the civilized globe.

²⁶ Had the example of Masons, or the influence of their tenets, a proper weight in the scale of government, we should not so frequently witness scenes of dissension and discord. It is to be regretted that the efforts of the wisest men, and of the most illustrious princes, have been unable to extinguish that unhappy spirit of fanaticism, of whose deplorable effects a neighbouring country has exhibited so striking a picture. But let it ever be impressed on the mind, that without religion there can be no tie; that it is the natural tendency of infidelity and licentiousness to dissolve the most sacred obligations, to remove the most powerful motives to virtue, and by corrupting the principles of individuals, to poison the sources of public order and public prosperity. Such are the evils incident to the most judicious measures when carried to excess; it is our duty, therefore, to beware of sowing the seeds of discord in any country, and exciting jealousies for which there is no real foundation.

²⁷ Nor have I. I suppose they must refer to the cabalistic

ject, is a sciomachy for which I have no inclination ; nor is it necessary, as his introduction, just afterward, of the Knights of the Sun, sufficiently proves that he is stumbling among the tracks of imposture, among fanciful establishments which have no analogy to, and which derive neither support nor countenance from genuine Masonry.

The forced and affected compliment that J. M. then pays to "many Masons of this country of approved morality and sentiment," but ill comports with the jaundiced aspect of the foregoing part of the essay ; and we give little credit to, and derive small satisfaction from, the lukewarm praises of a man, who has just before been loading with obliquy an institution to which we are, from principle, most worthily, warmly, and inviolably attached.

J. M. closes his remarks with three queries. The first has been spoken to in the present essay ; as to the second, it is difficult for us to say what irregularities some lodges (if lodges) in France may have been guilty of ; as to the third, wherein he is pleased to give us Socinus for the founder of our Order,²⁸

degrees, of which I do not possess any very correct knowledge ; I am acquainted with the degrees in the order of Mizraim, but I do not see clearly what end they have in view.

²⁸ Faustus Socinus, it is to be observed, was born 1539, and died 1604. Now a record in the reign of Edward IV. (about 1460), in the Bodleian Library, says—"The charges and laws of the Freemasons have been seen and perused by our late Sovereign King Henry VI., and by the lords of his most honourable council, who have allowed them, and declared that they be right, good, and reasonable to be holden, as they have been drawn out and collected from the records of auntient tymes, &c. &c."

and England as the place of its origin, and to compliment the brethren of this nation as the exporters of its supposed irreligious and republican principles into France, I shall leave the task of reply to some other writer.²⁹ For my part, I am heartily tired of the subject, ashamed of having entered so much at length upon it, and by no means convinced, that either the book in question is not suppositious, or that J. M. is not himself the author of it.

²⁹ The constitutions of Freemasonry have been in pretty extensive circulation above a century, and the ablest writers have expressed the most favourable opinion of the institution; while the most dignified and illustrious characters both in church and state, in almost every country in Europe, have given it a sanction, and continue to patronize and protect the regular assemblies of the fraternity. Now, can it for a moment be supposed that, under such auspices, any measures could be planned or encouraged, which either were calculated, or had the least tendency, to produce the changes in civil and religious affairs which have lately taken place in France. Such an idea is absurd in the extreme.

CHAPTER VI.

THE MISREPRESENTATIONS OF BARRUEL AND
ROBISON EXPOSED.

BY W. PRESTON, ESQ.

" A tell-tale in theyre company
 They never could endure,
 And whoeso kept not secretly
 Theyre mirth was punisht sure ;
 It was a just and Christian deed
 To pinch such blacke and blew ;
 O, how the commonwealth doth need
 Such justicers as you ! "

CORBET.

TOWARDS the close of the last century the Freemasons of this country were surprised by the publication of some tracts, which stated that a new sect of philosophers had arisen in Germany and France, who had affiliated themselves to the society of Masons, and had, under that sanction established lodges, for the more extended dissemination of the principles of their new theory. To these philosophers was attributed the design of destroying Christianity,¹ and subverting all the regular govern-

¹ " These were the Illuminati. They began the system by expunging every vestige of Christianity from their lectures, and excluding the New Testament altogether from the lodges. One of their fundamental rules was to the following effect:—' The Bible is to be of the Hebrew text, and the New Testament is not to be bound up with it.' "—ED.

ments of Europe.² The degrees of Masonry were understood to be preparatory steps to this new establishment, and from that society were selected the principal members of which this sect was composed. In their occult lodges, as they were termed, were inculcated the seeds of those dangerous principles which had brought about the French revolution, and produced all the evils which had resulted from it.³

² The design was announced by M. Seguier, attorney-general of the French parliament, in these words :—" Since the extirpation of heresies, which have disturbed the peace of the church, we have seen a system rising out of darkness, far more dangerous in its consequences than those ancient errors, always crushed as fast as they appeared. An impious and daring sect has raised its head in the midst of us, and has decorated its false wisdom with the name of philosophy. Under this authoritative title its disciples pretend to all knowledge. Its sectaries have taken upon themselves to be the instructors of mankind. Liberty in thinking is their cry ; and this cry has resounded from the northern to the southern pole. With one hand they have sought to shake the throne, and with the other to overturn the altar. Their object is to abolish all belief, and to instil new ideas into the mind of man on civil and religious institutions ; and this revolution may be said to have taken place ; the proselytes of the sect have multiplied, and their maxims are spread far and wide. Kingdoms have felt their ancient basis totter ; and nations, surprised to find their principles annihilated, have asked each other, by what strange fatality they became so different to themselves."

³ And they based their arguments on such delusive grounds as these—they said, equality and liberty were the grand objects of Masonry. Barruel admits, that " Mirabeau himself, when he pretended to reveal the secrets of Masonry, only dared to reveal them partially. The Order of Freemasonry, which is spread all over the world," he says, " has for its objects, charity, equality of stations, and perfect harmony. Though this equality of stations

The circulation of these publications excited a general alarm, and for some time checked the progress of the society in Europe; till, the mystery being unveiled, it was found, that the constitutions of Masonry did not warrant the proceedings of this new system: and that, therefore, new degrees had been instituted under the same appellation, to carry into effect the purposes of these new associates. The Masons of this country, and all the lodges under the English constitution, were fully exempted from any share in the general censure;⁴ but, as the society was much injured by these publications, a few remarks on their contents may not be unacceptable to the reader.

seems pretty well to denote the liberty which must exist in this equality, still Mirabeau, who was a Mason himself, knew that the time was not yet come when his brethren would pardon him for avowing that in these two words consisted the great secret; but this very reservedness sufficiently denotes how much both the one and the other were held precious in their mysteries." (*Hist. Jac.* vol. ii. p. 270.) No, indeed—it was not asserted by Mirabeau, nor any one else, because the doctrine was unknown until Barruel himself invented it.

⁴ In the letters of Philo to Spartacus, the former describes the English Masons as arriving in Germany from London, daubed all over with the ribbons and emblems of their degrees, but void of those plans and projects against the altar and the crown, which tend directly to the point. Even Barrue 'admits (*Hist. Jac.* vol. i. p. 264)—"When I shall have given the history of the Illuminees of Germany, the reader will easily judge what immense weight such a testimony carries with it in favour of the English lodges. It is glorious for them to see themselves despised by the most unrelenting enemies of the altar, of the throne, and of all society."

The first tract which excited alarm was an octavo volume, intitled "The Life of M. Zimmerman, first Physician to the King of England at Hanover. By Dr. Tissot." From this work it appears, that one of the most distinguished incidents of Zimmerman's life was a summons which he received from the great Frederick, King of Prussia, to attend him in his last illness, in 1786.⁵ This opportunity the Doctor improved, to enjoy a confidential intercourse with that illustrious character, from which he derived the materials of an interesting narrative, that he afterwards published. The partiality of this prince in favour of Zimmerman disposed him to a reciprocal good opinion of that monarch, and in 1788 he published "A Defence of Frederick the Great against the Count de Mirabeau;" which was followed, in 1790, by "Fragments on Frederick the Great," in 3 vols. 12mo. The publications of Zimmerman relative to this king gave offence to some individuals, and subjected him to many severe criticisms, which he felt with more sensibility than

⁵ Zimmerman was a native of Switzerland, and a professor in the Hanoverian university of Gottingen. He was distinguished as an eminent writer in the medical science; and his philosophical disquisitions were embellished by all the charms of imagination. His reputation as a physician was so high, that he was sent for to the King of Prussia; but it was unfortunately after his medical attendants had given up all hopes of his life, and therefore the attentions of Zimmerman were unsuccessful; but he afterwards recorded, in a very entertaining publication, well known in this country, the substance of the conversations which he held upon that occasion with the dying hero.

accorded with his peace of mind.⁶ The religious and political opinions which he had imbibed in his latter years, were in wide contradiction to the principles which had so generally spread over Europe, and which operated as perpetual fuel to the irritability of his nervous system.⁷ About this time the

⁶ The personal account given by Zimmerman himself is very interesting. "A state of existence without passion," says he, "is the death of the soul. Disease and long-suffering, after I had ceased to breathe my native air during many years, occasionally reduced me to this horrible condition. Those amongst whom I lived, and who were ignorant of my real situation, imagined that I was sullen, and that I should angrily seize the lance of satire; but I passed quietly on my way, and resigned myself with care and cordiality to the beneficent employments of my profession. While the rage against me was general, I remained perfectly insensible, and preserved an inviolable silence. The languor of sickness, the tortures of a wounded heart, the oppression of domestic misfortunes, had subdued my mind, and rendered it insensible to every other concern. My brain continued during several years as obdurate as marble. I passed many hours, day after day, without a thought; uttering frequently the direct contrary to what I meant; scarcely taking any nourishment; deriving no support from that which strengthens others; expecting every step I took to fall to the ground; and suffering the most excruciating pains whenever I sat down to write. I was lost to the world and its concerns, and felt no interest but in the secret object of my chagrin, which I kept closely locked within my bleeding heart."

⁷ He thus explains these feelings:—"Are the nerves deranged? Is the head tortured by vertigos? Has the mind no longer any power to think, the eye to read, or the hand to write? Has it become physically impossible to exercise any of the functions of the soul? In such a situation we must learn to vegetate, as one of the most enlightened philosophers of Germany observed, when he beheld me at Hanover, in a condition which rendered me

rise of the society of the Illuminati in Germany, who were said to have coalesced with the Freemasons, excited a violent commotion among men of letters and reflection. The society was supposed to have in view nothing less than the abolition of Christianity, and the subversion of all constituted authorities. Its partizans expected from it the most beneficial reforms of every kind; and its opponents dreaded from it every mischief that could happen to mankind. Zimmerman, who is represented to have been a hunter of sects,⁸ was among the first who took alarm at this formidable association, and stepped forth to oppose its progress. His regard

incapable of adopting any other resource. He showed me the necessity of learning to support myself under my accumulated calamities, by convincing me that he had experienced equal sufferings, and had been able to practice the lessons which he taught."

⁸ I think Zimmerman is improperly stigmatized as a hunter of sects. It is true he examined the dogmata of all grades of society, but he was led into this pursuit during the preparation of his great work on Solitude. The Illuminati used every art to gain him over to their party, but in vain; and in his work entitled, "Frederick the Great defended," he ridiculed them, and laid before the public the means by which they endeavoured to make proselytes. From that time he was attacked by all the journalists in Germany; his book was not criticized, but burnt; several pamphlets appeared, not only to refute but to insult him; he was called an ignorant fellow, ridiculously superstitious, and an enemy to the knowledge, which men more enlightened than himself wished to propagate. Without replying to all the slanders which had been heaped upon him, he now attacked without reserve, and with all the energy of his mind and pen, the entire order of the Illuminated; and it is probable that this work was the cause of his death.

for religion and social order, led him to see in the most obnoxious light the pernicious principles of these new philosophers. Determined, therefore, to suppress the influence of their system, he painted in the strongest colouring all the maxims of this new sect, and addressed a memorial to the Emperor Leopold on the subject, with a view to check their further progress. The emperor very graciously received this memorial, and returned him an answer in his own hand-writing, accompanied with a splendid present.⁹ Leopold seemed to be well-inclined to use the decisive interference of civil authority on this occasion, and would probably have had recourse to violent measures against the Illuminati, had not the death of Zimmerman prevented it.¹⁰

The number of the affiliated members of this society, Zimmerman says, increased daily, chiefly by the assiduity of Baron de Knigge, who, in 1782, first suggested the idea of illuminating the society of Freemasons, and who succeeded in that object, from Hanover to Copenhagen on one hand, and to Naples on the other. In 1788, the brotherhood,

⁹ This was a locket, adorned with diamonds and the emperor's cypher.

¹⁰ Zimmerman is described as being a dutiful son, a tender parent, and a loving husband. The irritability of his nerves sometimes caused him to do wrong, and led him into extravagancies, which made those who did not perfectly know him, to judge severely of his motives; but he was certainly one of those men who were born for the good of mankind. He earned the honourable titles of a wise philosopher, an enlightened physician, a zealous citizen, and an amiable man.

he observes, were unmasked, and driven out of Bavaria; and in 1791 their papers were seized at Munich, and printed, but no discovery of importance was made.¹¹

¹¹ Of this society we have the following account in the above tract :—"Whether this sect be the same with that of the Freemasons or the Jesuits, both of which suppositions are improbable, is uncertain; but in 1774 or 1775, a society was undoubtedly established in Bavaria, of which a celebrated professor at Ingoldstadt has been regarded as the founder. This society, under pretext of consulting the happiness of the people, and supposing that happiness to be incompatible with every species of religious and civil establishment at present existing, said with one voice, 'Let us destroy them all, and raze their very foundations.' The secret order of the Illuminati included among its mysterious principles, at present exposed to the whole world, the whole of the doctrine which the Jacobins of Paris have since put in practice; and it has been proved, by the most irrefragable documents, that they maintained an intimate correspondence together before the French revolution. The destruction of the Christian religion, and the subversion of every throne and of all governments, have been their aim ever since the year 1776. It was well understood, by the new associates of this order, that the magic words, 'the happiness of the people,' were the surest means to recruit their number with ease, and by which, in fact, the recruits became so numerous and well disciplined. Young men were chiefly pitched upon, who, not having yet formed a strong attachment to any particular opinion, were the more easily led away to embrace whatever was offered to them; and men of literary talents, whom it is important to secure when the propagation of any new opinion is in agitation. When once a person was enlisted, and fully penetrated with the enticing words, 'the happiness of the people—let us labour to procure the happiness of the people,' he became impatient to know the obstacles which were in the way of this purpose, and the means to be made use of to remove them; these were therefore offered to his view in succession. The order has five degrees: in the lower, the mysteries are not unveiled; they

Previous to the death of Zimmerman, in conjunction with M. Hoffmann of Vienna, he began a periodical work on the old principles. In this work all his former zeal was displayed, and the new philosophers were attacked with vehemence. This occasioned a violent repulse on their part; and the writers of the "Bibliothèque Universelle, or Universal Library," as well as some of the best journalists, bore a considerable share in the contest, in opposition to Zimmerman and Hoffmann; till the former got himself embroiled in a court of law, by a publication in the journal, intitled "The Baron de Knigge unmasked, as an Illuminati, Democrat, and Seducer of the people." This charge was founded on a work which was not openly avowed by the baron, who commenced a suit against Zimmerman on this account as libeller; in which the doctor, being unable to exculpate himself, was cast.¹²

are only preparatory, on which the minds of the noviciates are founded and prepared; then, by degrees, those who are found worthy are initiated into the higher ranks."

¹² This state of warfare proved very unfriendly to the doctor's nerves, and sensibly affected his mind, which had been much agitated from a personal fear of the approach of the French towards Hanover in 1794. The idea of his becoming a poor emigrant perpetually haunted him; nor could the negotiations which afterwards took place, and secured that country, restore him to tranquillity. He used various remedies to overcome his apprehensions, and even took a journey for that purpose; but it was fruitless. On his return home, he entered his habitation with the same idea which he had left it, persuaded that he saw it pillaged, and fancied that he was entirely ruined. This notion so strongly impressed his mind, that, together with his abstinence

The next tract which deserves notice is a translation,¹³ of "The Memoirs of Jacobinism in France," in 4 vols. 8vo., by the Abbé Barruel. In this work the Abbé endeavours to show, that there existed on the continent, long before the French revolution, a threefold conspiracy to effect the ruin of the altar, the throne, and all social order. The first conspiracy was formed by a sect of philosophers, who aimed to destroy the altars of Jesus Christ, and his gospel;¹⁴ the second were the sophists of rebellion,

from food, for fear of poverty, he wore away to a skeleton, became decrepit, and at last died on the 7th of October, 1795, at the age of sixty-seven.

¹³ By the Hon. Robert Clifford.

¹⁴ In order to show the amount of prejudice and bigotry by which Barruel was actuated in the prosecution of his unholy scheme, it will only be necessary to quote his own words, which carry their own refutation with them. Of the first of the above classes he says—"In order to prove a real conspiracy against Christianity, we must not only point out the wish to destroy, but also the secret union and correspondence in the means employed to attack, debate, or annihilate it. When, therefore, I name Voltaire and Frederick, Diderot and D'Alembert, as the chiefs of this antichristian conspiracy, I not only mean to show that each individual had impiously written against Christianity, but that they had formed the wish, and secretly concurred to destroy the religion of Christ; that they had acted in concert, sparing no political nor impious art to effectuate that destruction; that they were the instigators and conductors of those secondary agents; that they sought to overturn every altar, provided it was Christian; and the altars of London or Geneva, of Stockholm or Petersburg, were to share the same fate with those of Paris or Madrid, of Vienna or Rome; thus adding, by their fall, a new though tardy proof of the universality of this conspiracy." (Hist. Jac. vol. i. p. 26.)

who conspired against the thrones of kings, and who had affiliated themselves to the society of Freemasons, engrafting on that institution the secrets of their occult lodges;¹⁵ and the third passed under the denomination of Illuminati, or enlightened, who formed an union with the two former, and aimed at the subversion of all social order, property, and science.¹⁶ This coalition, the Abbé observes, gave rise to the club of Jacobins in France, which was

¹⁵ He says—"The sophisters of impiety and rebellion soon perceived the connexion between the mysteries of Masonry and their philosophism. They were desirous of being acquainted with those mysteries whose profound adepts were their most zealous disciples; and soon all the French philosophists became Masons. Many years before the revolution, it was difficult to meet with a sophister who was not a Freemason. Voltaire alone had not been initiated. The craft had too great obligations to him; it was indebted to him for too many of their adepts, not to testify their gratitude to him. Scarcely had this octogenary infidel arrived in Paris, when they prepared the most pompous *fête* for his admission to the mysteries. At eighty years of age he was admitted to the light. After having taken the oath, the secret which flattered him the most to learn was, that the adepts, his future brethren, had long been his most zealous disciples; that their secret consisted in that equality and liberty which he had himself opposed to the gospel, and to the pretended tyrants of the earth. The lodge resounded with applause, &c." (Hist. Jac. vol. ii. p. 420.) The conclusion of the paragraph is too blasphemous for quotation.

¹⁶ "The third conspiracy," he adds, "is that of the atheistical Illuminees, which I denominate the conspiracy of the sophisters of impiety and anarchy against every religion, natural or revealed; not only against kings, but against every government, against all civil society, even against all property whatever." (Ibid. vol. iii. p. 5.)

so denominated from holding their meetings in a convent of the order of Jacobins, that they had seized in Paris.¹⁷

Of these three conspiracies, antichristian, anti-monarchical, and antisocial, very unfortunately for the Abbé, each successive one has been brought forward in his subsequent volumes with diminished evidence and decreasing plausibility.¹⁸ To expose

¹⁷ "It has been an arduous task," says Barruel, "to collect the proofs of this monstrous association. When we look back to the day when Voltaire swore to crush the supposed wretch in support of his equality and liberty; to that day when Montesquieu dogmatically asserted that all nations subject to a monarch, and to laws that they had not made, were slaves; to that day, in short, when Rousseau points out as a public malefactor against mankind the man who had first enclosed a field, and was presumptuous enough to declare that it was his property, and thus became the founder of civil society; from those days, until the fatal period when the disciples of Voltaire, Montesquieu, and Rousseau, in the name of that same equality and liberty, flock to the club of the Jacobins, there to repeat their sophisms against Christ and his religion, to prosecute their masonic plots against kings, to propagate the blasphemies of the modern Spartacus against their God, their king, their country, and all social order; what systems have we not been obliged to investigate, what artifices to unfold, and into what dark and loathsome recesses have we not been obliged to penetrate, in order to trace their progress! At length we have traced them to their general convention of iniquity and rebellion." (*Hist. Jac.* vol. iv. p. 387.) It was, undoubtedly, an arduous task; for much of what the Abbé has advanced is pure invention, and has accordingly been repudiated by our own times as the fictitious workings of an over-credulous and excitable imagination.

¹⁸ The Abbé appears to have been aware of the unsatisfactory nature of his own arguments, or he would not, towards the conclusion of his work, have called in the aid of a paltry production,

to view the unknown chieftains and agents of his conspiracies, he has been obliged to describe the symbols and reveal the secrets of an invisible society wholly unconnected with them, and to represent the lodges of Freemasons as schools of infidelity and insurrection, whence all these conspiracies have originated.¹⁹ Although he makes France the theatre

which was published a few years before he wrote, "On the Origin and Doctrines of the Freemasons;" of which he says—"This work would have been of the greatest use to me had it fallen into my hands a little sooner. Let me no longer be accused of having been the first to reveal that an impious and disorganizing equality and liberty were the grand secrets of the occult lodges. The author of this work is as positive in this assertion as myself, and at that time clearly demonstrated it, by following step by step the Scotch degrees of Masonry, as they existed in those days. Time may have changed certain forms; but all the numerous degrees, styled philosophical, have not been able to add an iota to the systems at that time followed in the lodges of the Scotch Architects." (Hist. Jac. vol. iv. p. 537.)

¹⁹ Notwithstanding this serious attack on the Freemasons, the Abbé is candid enough to admit, that the occult lodges of the Illuminati are unknown in England, and that the English Freemasons are not implicated in the charge which he has made. With his remarks, therefore, on this subject, we shall conclude our observations on the Memoirs of Jacobinism:—"England, in particular," he says, "is full of those upright men who, excellent citizens, and of all stations, are proud of being Masons; and who may be distinguished from the others by ties which only appear to unite them more closely in the bonds of charity and fraternal affection. It is not the fear of offending a nation in which I have found an asylum, that has suggested this exception. Gratitude, on the contrary, would silence every vain terror, and I should be seen exclaiming in the very streets of London, that England was lost, that it could not escape the French revolution, if its Freemason lodges were similar to those of which I am about to treat.

for their exhibition, he is obliged to have recourse to a strange language and to a Bavarian cloister for their origin; and, from a want of facts, to supply, from his own imagination, by ingenious interpretations, the lessons which he can nowhere else discover.²⁰

The Abbé's information with respect to the Illuminati may perhaps be just, in so far as respects the establishment of that sect, and their deviation from the English lodges; but between the genuine Masons of Germany and their brethren in England there has long subsisted the most friendly inter-

I would say more, that Christianity and all government would have long been at an end in England, if it could be even supposed that her Masons were initiated into the last mysteries of the sect. Long since have their lodges been sufficiently numerous to execute such a design, had the English Masons adopted either the means, or the plans and plots, of the occult lodges."

²⁰ Barruel speaks of the attempted illuminization of England, and verifies his assertion by the following absurd passage, in a paper said to have been written by a man of the name of Krober:—"This week," says he, "we shall receive a Lutheran minister, who, *by sleight of hand*, has collected about nine thousand florins for the lodge of this place. As soon as peace is made, he is to set off for London, with a multitude of letters of recommendation, under the patronage of the Prince Frederick of Brunswick, that he may *slily* *illuminize the English*. A large Dutch wig, a sallow and meagre complexion, large eyes widely opened, a fertile imagination, a perfect knowledge of men, acquired by going about the world for the space of two years in the disguise of a beggar—do you not think that with such qualifications this man will do wonders? During this week we will drill him, as the Hermeti used to do their apostles." Verily such proofs afford strong indications of the weakness equally of the Abbé's intellect and his cause.

course; and it cannot otherwise be, in any country where Masonry is conducted according to the pure principles of the institution.²¹

The next publication which claims our attention is a work entitled, "Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the Secret Meetings of Freemasons, Illuminati, and Reading Societies. By John Robison, M. A., Professor of Natural Philosophy, and Secretary to the Royal Society of Edinburgh." This work, like the former, aims at proving that a secret association had been formed, and for many years carried on, for rooting out all the religious establishments, and overturning all the existing governments of Europe;²² and that this association had employed, as its chief instruments, the lodges of Freemasons, who were under the direction of un-

²¹ "This argument alone might suffice to except the English Masons in general from what I have to say of the sect. But there exist many passages in the history of Masonry which necessitate this exception. The following appears convincing: at the time when the Illuminees of Germany, the most detestable of the Jacobin crew, were seeking to strengthen their party by that of Masonry, they affected a sovereign contempt for the English lodges."

²² He says—"Their first and immediate aim is to get possession of riches, power, and influence, without industry; and, to accomplish this, they want to abolish Christianity; and then dissolute manners and universal profligacy will procure them the adherence of all the wicked, and enable them to overturn all the civil governments of Europe; after which they will think of further conquests, and extend their operations to the other quarters of the globe, till they have reduced mankind to the state of one undistinguishable chaotic mass." (Proofs, p. 209.)

known superiors, and whose emissaries were everywhere busy to complete the scheme.²³ Of the rise and progress of this society in France he affects to give an account, which agrees in the main with that of the Abbé Barruel, by alleging that several of its most ingenious and indefatigable members were active Freemasons, who spread their infectious principles in most of the Freemasons' lodges in Europe.²⁴ He then enters into an historical detail of the origin of the so called Scotch degrees,²⁵ and

²³ "The order of the Illuminati laboured with great zeal and success. A correspondence was discovered, in which it is plain that by their influence one of the greatest ecclesiastical dignities was filled up, in opposition to the right and authority of the archbishop of Spire, who is there represented as a tyrannical and bigotted priest. They contrived to place their members as tutors to the youth of distinction. One of them, Baron Leuchtsenring, took the charge of a young prince without any salary. They insinuated themselves into all public offices, and particularly into courts of justice. In like manner the chairs of the university of Ingolstadt were, with only two exceptions, occupied by Illuminati." (Proofs, p. 131.)

²⁴ He affirms that "the famous Jacobin club was one of those lodges; and as, among individuals, one commonly takes the lead, and contrives for the rest, so it has happened on the present occasion, that this lodge, supported by Orleans and Mirabeau, was the one that stepped forth and showed itself to the world, and thus became the oracle of the party, and all the rest only echoed its discourses, and at last allowed it to give law to the whole, and even to rule the kingdom." (Ibid. p. 406.)

²⁵ The doctrines which Barruel assigns to the Scotch degrees are as follows:—"All is part of God; if all is part, the whole must be God; therefore everything that is made, made itself, and will never cease to act, so this agent cannot repose. And as God has no end, so can his works have neither beginning nor

gives them a consequence to which, I hope, they are not entitled.²⁶

In order to refute, however, the flimsy proofs which are produced by the learned Professor, I cannot do better than use the language of an able writer,²⁷ who has entered into a serious investigation of them in a monthly miscellany.²⁸ "If the principles adopted by foreign Masons be such," says he, "as the Professor represents, whence is it that so many loyal and pious members of the fraternity continue their patronage of the society, and are still ignorant of the real quality of our principles? Is it that Masonry is one thing on the continent, and another in England?"²⁹ This cannot

end. Such is a summary of the whole Hermetic system; in a word, the whole religious system of the Scotch degrees. But lest the Scotch Knight should be vain on finding himself a part of God, the hierophant tells him further, that as the little finger is less than the whole body, so is man less than God. But the day will come when he will be reunited to the great whole; when harmony will be complete, and true pantheism will be established for ever." (Hist. Jac. vol. ii. p. 322.)

²⁶ "These degrees," he says, "were much in vogue in the court of France at the beginning of the last century. The Chevalier Maçon Ecossais was added to the three symbolical degrees in the lodge held at St. Germain by the adherents of the Stuart family; and three new degrees were afterwards added, called Novice, Eleve, and Chevalier; so that the Parfait Maçon had now seven receptions to go through, for each of which a handsome contribution was demanded."

²⁷ Dr. Watkins.

²⁸ See Freemasons' Magazine, vol. x. p. 35.

²⁹ In the heat of argument the Professor makes assertions which are untrue, and consequently indefensible. The following paragraph at p. 10 is not borne out by facts:—"The French

be; for Masonry is an universal establishment, and a mutual communication and agreement has long subsisted between the British and foreign lodges. Some of the wisest and most upright English Masons have visited their brethren abroad, and have not been able to discover the wonderful disparity, or been shocked at the abominable practices said to be carried on among them. Even Mr. Robison himself saw nothing of all this mischievous system while he was in the closest habits of intimacy with the foreign Masons; and this surely must be some proof that Masonry, as it was then practised, had not the tendency which he has since been pleased to attribute to it.³⁰ All the conspiracy, therefore,

innovations in Freemasonry were quickly followed in all parts of Europe, by the admission of similar discussions, although in direct opposition to a standing rule, and a declaration made to every newly received brother, that nothing touching religion or government shall ever be spoken of in the lodge. But the lodges in other countries followed the example of France, and have frequently become the rendezvous of innovators in religion and politics, and other disturbers of the public peace. In short, I have found that the covert of a Mason's lodge had been employed *in every country* for venting and propagating sentiments in religion and politics, that could not have circulated in public without exposing the author to great danger."

³⁰ His own account of the matter is thus related:—"I had been initiated in a very splendid lodge at Liege, of which the prince bishop, his trefonciers, and the chief noblesse of the state were members. I visited several French lodges, and picked up some printed discourses delivered by the brother orators. At St. Petersburg I connected myself with the English lodge, and occasionally visited the German and Russian lodges held there. I found myself received with particular respect as a Scotch Mason,

which he pretends to have discovered, if it ever did exist, must be charged to other causes. It must strike the mind with astonishment, that an institution like Masonry, organized and reduced to a complete system, should suddenly be changed from a harmless and innocent appearance, to one the most ferocious and wicked; and that, from being in the highest degree friendly to order and religion, it should all at once become the most powerful and inveterate enemy to both.³¹ Whoever considers this, and attends to the great numbers of eminent characters who continue to give the art their countenance, and to patronize our assemblies, and who-

and as an eleve of the Loge de la Parfaite Intelligence at Liege. I was importuned by persons of the first rank to pursue my masonic career through many degrees unknown in this country. But all the splendour and elegance that I saw could not conceal a frivolity in every part. It appeared a baseless fabric, and I could not think of engaging in an occupation which would consume much time, cost me a good deal of money, and might, perhaps, excite in me some of that fanaticism, or at least enthusiasm that I saw in others, and perceived to be void of any rational support. I therefore remained in the English lodge, contented with the rank of Scotch Master."

³¹ Robison and Barruel are both unnecessarily severe on the eclectic Masonry, which was perfectly innocent. The former says—"The proceedings in the eclectic lodges of Masonry, and the harangues of the brother orators, teemed with the boldest sentiments both in politics and religion. Enlightening, and the triumph of reason had been the ton of the country for some time past; and every institution, civil and religious, had been the subject of the most free criticism." (Proofs, p. 126.) Now it so happens, that the eclectic Masonry of the last century was chiefly confined to the three blue degrees, and therefore was, by the Professor's acknowledgment in another place, perfectly innocent.

ever contrasts with them the names of the persons brought forward as the agitators of this conspiracy, will be led, not only to question the truth of the assertions, but allow that both the Professor and the Abbé have gone too wide in their charges, and suffered a heated imagination to teem with prejudices that have no foundation in truth.³²

Some foreign Masons may probably have given in to the modern wretched philosophy; and, more effectually to propagate their tenets with safety, may

³² This conclusion is now universally received as orthodox, and the Masons are acquitted of all participation in the unholy confederacy against the altar and the throne. In fact, the reasoning of both Barruel and Robison is inconclusive. The latter expressly affirms that illuminism "took its rise among the Freemasons;" and by a deceitful anachronism, he represents Weishaupt as an active member in the German lodges, before he acquaints his readers that he was the founder of the Illuminati, for no other reason than to make them believe that Weishaupt was a Freemason before he planned his new association. Now the case was very different. Barruel himself asserts, that "it is a fact, demonstrated beyond a doubt, that Weishaupt became a Mason in 1777 only; and that two years before this, when he established illuminism, he was totally unacquainted with the mysteries of Freemasonry." Here, then, is an important fact, which strikes at the root of all Dr. Robison's reasoning against Freemasonry. Barruel maintains that Weishaupt was not a Mason till two years after the organization of his new institution; and Robison allows that illuminism was totally different from Freemasonry. The two institutions were therefore entirely unconnected; for the members of one were never admitted into the lodges of the other, without being regularly initiated into the mysteries of both. Upon these simple facts we would arrest the attention of every reader, and those in particular who have been swindled out of their senses by the united exertions of a priest and a philosopher. (See Laurie's History, p. 140.)

have erected a false banner under the appellation of Masonry, to entrap the unwary; but shall we on that account attribute to the institution of Freemasonry the dreadful acts of those individuals, or the baneful consequences of their conspiracies? Certainly not; for, in opposition to all the Professor's assertions, it remains to be proved, that Masonry ever was, is, or can be, favourable to infidelity or insurrection.

That a regular confederacy ever has been formed upon this basis, or that the corruptions of the institution of Freemasonry have been so far systematized as to have produced that shock which religion and government have lately received by the French revolution, can never be admitted.³³ Those who view the wonderful changes which took place in Europe at that period, will naturally be led to examine further into the causes of so stupendous an event. Whatever opinion the Abbé or the Professor may hold of their own sagacity, future historians will have little reason to compliment them. Possessed of greater lights, it will probably be found that no conspiracy, or ingenious scheme of any body of men,

³³ For, in fact, when that unhappy event occurred, the Masons closed their lodges, and refrained from meeting for several years. It is true Weishaupt boasted of his connexion with the Masons, and in his directions to his associates, he privately desired them so to proclaim it to their dupes. "We must," says he, "allow the underlings to imagine (but without telling them the truth), that we direct all the Freemasons' lodges, and even all other orders, and that the greatest monarchs are under our guidance, which, indeed, is here and there the case."

has brought about the late great alterations. They will, on the contrary, see much in the natural constitution of things—much in the very principle of society itself—more in the corruptions of society—a great part in the general diffusion of letters—not a little in the various arts of life, and in the extension of commerce—and, above all the rest, in the increase and high pitch of luxury. Connecting all these with circumstances and persons, they will come to a fairer conclusion than either the Abbé or the ingenious Professor. Upon the Illuminati, or the enlightened, I shall make no remarks. I know them not, nor their principles.³⁴ They may, or may not, have arisen from Freemasonry. It is a matter of little moment to the man who is well acquainted with the principles of his society, what ambitious or corrupt minds may have devised in imitation of it. It is enough for him to know that

³⁴ According to Barruel, “illuminism is divided into two grand classes, and each of these again subdivided into lesser degrees, proportionate to the progress of the adepts. The first class is that of *preparation*. It contains four degrees, those of Novice, Minerval, Illuminatus Minor, and Illuminatus Major. The second class is that of the *mysteries*, and is subdivided into the lesser and greater. The lesser comprehends the degrees of Priests and Regents, or Princes. In the greater mysteries are comprised the two degrees of Magi and Man King. The elect of the latter compose the council and the degree of the Areopagites. The whole strength of the sect depends on the tact of a single brother in every degree, who is known by the appellation of Brother Insinuator, whose office is to make proselytes, and prepare their minds for the part they are intended to act.” (Hist. Jac. vol. iii. p. 31.) No part of this system bears the slightest resemblance to symbolical Masonry.

the doctrines of the institution to which he belongs are simply good, and have no natural tendency to evil. If bad men have perverted the external parts of the system to wicked purposes, he laments the depravity of human nature, and regards the genuine principles of his Order with greater affection. The best of doctrines has been corrupted, and the most sacred of all institutions prostituted to base and unworthy purposes. The genuine Mason, duly considering this, finds a consolation in the midst of reproach and apostacy; and while he despises the one, will endeavour, by his own example, to refute the other.

It is to be regretted, that a lecturer in natural philosophy, of whom his country has the most favourable opinion, should have produced a work which can do so little credit to his character, either for knowledge or judgment. Were his volume to be stripped of its declamation and conjecture, the remainder would be too insignificant to merit a minute investigation.

In a postscript to the second edition, the Professor, in imitation of the Abbé Barruel, has condescended to except the English lodges from the charge of disloyalty, or want of attachment to government. He admits the innocence and inoffensiveness of their meetings, and acknowledges the benevolent principles of the institution as practised by them.³⁵

³⁵ These are his words :—" All the brethren on the continent agree in saying that Freemasonry was imported from Great Britain about the beginning of the eighteenth century, and this in the form of a mystical society. It has been assiduously cultivated in

This, however, is but a flimsy evasion, it being evident from the whole tenor of his book, that he intended to sound the trumpet of alarm in the ears of his majesty's ministers, by the thunder of his extraordinary denunciations.³⁶ We are happy, how-

Britain ever since that time, and I believe that the fraternity is more numerous here, in proportion to the population of the country, than in any other kingdom; yet in Britain the brethren have never suspected that its principles were seditious or atheistical. While the Freemasonry of the continent was tricked up with all the frippery of stars and ribbons, or was perverted to the most profligate and impious purposes, and the lodges became seminaries of foppery, sedition, and impiety, it has retained in Britain its original form, simple and unadorned, and the lodges have remained devoted to the purposes of innocent enjoyment, or for the meetings of charity and benevolence." (Proofs. p. 538.)

³⁶ In fact, he asserts the danger in every page of his work; and tells us that "the emissaries of corrupted Masonry and illuminism were lurking in the British empire, and plotting its destruction." "But such monsters of iniquity," says Laurie, "have never yet been discovered within the circuit of our island; they have never polluted the British lodges. Tell us, then, no more, that our lodges are the receptacles of sacrilegious and revolutionary miscreants. I see them frequented by men of unaffected piety and undaunted patriotism. Tell us no more that our brethren of the Order are less holy and virtuous than the uninitiated vulgar. I see them in the church and in the senate, defending by their talents the doctrines of our religion, and exemplifying in their conduct the precepts it enjoins; kind to their friends, forgiving to their enemies, and benevolent to all. Tell us no more that they are traitors, or indifferent to the welfare of their country. I see them in the hour of danger rallying round the throne of our king, and proffering, for his safety, their hearts and their arms. I see them, in the form of heroes, at the head of our fleets and our armies; and the day has recently been when a Freemason has swayed the sceptre of these kingdoms, and filled with honour and dignity the British throne."

ever, to discover, that after all the proofs against the Masons which he has attempted to produce, none of our illustrious patrons have been induced on that account to desert the society. On the contrary, at the Grand Lodge on the 3rd of June, 1800, we find the Earl of Moira thus addressing the brethren:—

“ Certain modern publications have been holding forth to the world the society of Masons as a league against constituted authorities; an imputation the more secure, because the known constitutions of our fellowship make it certain that no answer can be published. It is not to be disputed, that in countries where impolitic prohibitions restrict the communication of sentiment, the activity of the human mind may, among other means of baffling the control, have resorted to the artifice of borrowing the denomination of Freemasons, to cover meetings for seditious purposes, just as any other description might be assumed for the same object. But, in the first place, it is the invaluable distinction of this free country that such a just intercourse of opinions exists without restraint, as cannot leave to any number of men the desire of forming or frequenting those disguised societies, where dangerous dispositions may be imbibed.³⁷ And, secondly, the

³⁷ Robison admits this also. He says, that the Illuminati solicited, with the most anxious assiduity, “ the participation and patronage of the great ones of the world; but in the whole series of their correspondence there is not the least trace of any encouragement or any hopes from our excellent sovereign George III.

profligate doctrines, which may have been nurtured in any such self-established assemblies, could never have been tolerated for a moment in any lodge meeting under regular authority. We aver, therefore, that not only such laxity of opinion has no sort of connexion with the tenets of Masonry, but is diametrically opposite to the injunction which we regard as the foundation-stone of the lodge, namely, fear God, and honour the king.³⁸ In confirmation

Despising the incense of such wretches, and detesting their science, he has truly merited the title of *philosopher*, by having done more for the real illumination of the world, by the promotion of true science, than Louis XIV., with his pensioned academicians, or than all the sovereigns of Europe united; and has uniformly distinguished himself by his regard for true religion, and everything that is venerable and sacred." (Proofs, p. 536.)

³⁸ It is true there existed a strong tendency in this country to imitate the example of France; and for this purpose societies of Jacobins and disaffected persons were very numerous, and required the strong arm of the law to put them down; but the Freemasons were exempted by the act of parliament, which was passed for the more effectual suppression of societies established for seditious and treasonable purposes, and for preventing treasonable and seditious practices. In this act the following clause in favour of the society of Masons is inserted, exempting their lodges from the penalties of the act:—"And whereas certain societies have been long accustomed to be holden in this kingdom under the denomination of lodges of Freemasons, the meetings whereof have been in great measure directed to charitable purposes: Be it therefore enacted, that nothing in this act shall extend to the meetings of any such society or lodge, which shall, before the passing of this act, have been usually holden under the said denomination, and in conformity to the rules prevailing among the said societies of Freemasons. Provided always, that this exemption shall not extend to any such society, unless two of the members composing the same shall certify upon oath (which

of this solemn assertion, what can we advance more irrefragably, than that so many of his majesty's illustrious family stand in the highest order of Masonry, are fully instructed in all its tendencies, and have an intimate knowledge of every particular in its current administration under the Grand Lodge of England."

After so public a testimony of approbation of the society, and of the purposes for which it is instituted, little more can be wanted to refute the ungenerous aspersions which have been wantonly thrown out against it.

oath any justice of the peace or other magistrate is hereby empowered to administer), that such society or lodge has, before the passing of this act, been usually held under the denomination of a lodge of Freemasons, and in conformity to the rules prevailing among the societies or lodges of Freemasons in this kingdom; which certificate, duly attested by the magistrate before whom the same shall be sworn, and subscribed by the persons so certifying, shall, within the space of two calendar months after the passing of this act, be deposited with the clerk of the peace for the county, stewartry, riding, division, shire, or place where such society or lodge hath been usually held; Provided also, that this exemption shall not extend to any such society or lodge, unless the name or denomination thereof, and the usual place or places, and the time or times of its meetings, and the names and descriptions of all and every the members thereof, be registered with such clerk of the peace as aforesaid, within two months after the passing of this act, and also on or before the twenty-fifth day of March in every succeeding year."

CHAPTER VII.

PERSECUTIONS OF FREEMASONRY NOW IN OPERATION.

“ ————— prepare thee to cut off the flesh ;
 Shed thou no blood ; nor cut thou less nor more,
 But just a pound of flesh ; if thou tak’st more,
 Or less than just a pound, be it but so much
 As makes it light or heavy in the substance,
 Or the division of the twentieth part
 Of one poor scruple ; nay, if the scale do turn
 But in the estimation of a hair—
 Thou diest, and all thy goods are confiscate.”

SHAKESPEARE.

ATTACK ON FREEMASONRY IN MALTA.¹

THE pastoral letter of the Catholic Bishop of Malta to his diocese on the subject of Freemasons’ lodges was issued in 1843. After the edict published against the Jews of Ancona,² we cannot be

¹ The text of this chapter is wholly taken from the Freemasons’ Quarterly Review.

² The above edict is given at length in the Freemasons’ Quarterly Review for 1843, p. 384. But it appears to have been soon withdrawn, from the following paragraph in the Voice of Jacob : —“ We have sincere pleasure in announcing, from an authentic source, that the atrocious decree of the Roman Inquisition, first issued under the authority of Leo XII., and recently put in force by the inquisitor-general of Ancona, has been again suspended.

surprised by any act of bigotry, folly, or craft that may emanate from the Romish church, even in this age of information and enlightenment. The only cause for astonishment is, that such a document should be published in a British possession.³

It is not an impotent instrument of malice, for the excitement caused amongst the ignorant population of Malta is likely to be followed by serious consequences. Denounced as a Freemason, your life is no longer safe. With the Maltese a Freemason is now not only avoided as a mad dog, but he is in imminent danger of being treated as one. The police have been called in to protect several persons, suspected as Masons. Those denounced are refused all attendance and consolation, and placed under the ban of society with their countrymen.⁴

We learn from various quarters that the utmost consternation had been produced, not only throughout Italy, but everywhere in the Mediterranean; not only among the Jews, but among protestant Christians, either subject to Catholic governments, or surrounded by Catholic populations, at this revival of the fearful Inquisition. Some misapprehension has existed as to the genuineness of the decree; we have reason to know that certain of its clauses had already begun to be acted upon."

³ Intolerance is confined to no country or climate; and even Great Britain, enlightened by the successful researches of science and philosophy, is not free from its baleful influence, as we shall see in the course of the present chapter. But it is only those who can make up their minds to oppose the free practice of our holy religion, that are capable of interfering with the proceedings of Masonry.

⁴ An instance of this inhumanity occurred in Gibraltar in 1840, and the honourable manner in which it was met by the Rev. Dr. Burrow, the Past Grand Master, is related in an address to him

Very few Maltese are Masons: although some few Italian refugees have at times attended the lodge. Nearly all the members are Englishmen of great respectability, either residents here, or military and naval officers who may be for a time stationed in the island or port. The Freemasons' lodge has been established for nearly thirty years; therefore it is not, as the precious letter would insinuate, a thing of yesterday.⁵ A branch meeting or lodge is held at Senglea, for the convenience of

at the presentation of a masonic offering by the fraternity. A poor but respectable Roman Catholic was refused Christian burial because he was a Freemason; and his corpse was expelled from the Roman Catholic church as a contamination. The Past Grand Master hearing of this, offered to perform for him those sacred offices which had been refused by the clergy of his own communion, which were of course accepted; and raised equally in the opinion of all impartial persons, the character of Masonry as an institution of brotherly love, and of the protestant church as an example of toleration and humanity.

⁵ It will scarcely be believed that in the nineteenth century, in a British possession, where many of the government officers, as well as officers of regiments in garrison there, and of the ships of war in port, are Freemasons, so bigoted, calumnious, and scandalous an edict should have been posted up on the doors of, and read in every Catholic church and chapel, as the following, which is termed a "Pastoral Letter," and purports to be issued by the Bishop of Malta, though, in reality, it has been concocted by the Jesuitical *clique* about him, for it is well known his lordship is in a state of second childhood. We sincerely hope to see the matter warmly taken up by the British press; and feel confident that an inquiry will be made in parliament as to how the local government ever permitted such an unlawful assumption of authority, understanding, as we do, that the Ecclesiastical Court signified its intention beforehand, and why the crown lawyers have not instituted an action for libel against all concerned.

those living across the water, distant from Valetta. It is to this particularly that the Bishop refers. The Masons here are a very quiet and orderly class of persons, chiefly English artizans employed in the dockyard. No act can have been committed that in any way deserves the slanders contained in the intemperate letter of this ill-advised old man. It is merely conjectured, that the Bishop has published this letter to show at home how zealous a servant of the pope he is, and how watchful he is over the interests of the church.⁶ It is a bugbear, which he has raised for the sole purpose of exciting alarm, and of showing his power as an exorcist.⁷

⁶ On this point His Royal Highness the late Duke of Sussex observed, that "the wisest and soundest policy would be to leave all religions quietly to themselves, so long as they neither attack morality, nor subvert the public quiet, either by their ambition or intolerance; their variety would not fail to produce a rivalry, useful as a balance in the scale of power, and as an emulation to virtue. The state has no right to exercise its authority over the private opinions of any individual; but merely to notice those acts which may endanger and disturb the regularity and good order of its civilized community."

⁷ The dignified clergy of Belgium, however, have imitated so fructifying an example, and have issued an address to the inferior priests of their several dioceses, in which they are exhorted to communicate to their flocks, by publishing at sermon time, that the associations of Freemasons are expressly prohibited and condemned by the pope, who rigourously forbids all persons to take any part in them, or to favour them in any manner whatever; and that those who so offend shall not receive absolution, unless they positively renounce these societies!

“ Nos Don Franciscus Xaverius Carnana, Venerabilibus Fratribus et Dilectis, Capitulo, Clero, Populoque Diocesis Melitensis, salutem in Domino Sempiternam.

“ We feel it to be the duty of our pastoral ministry to conceal as much as possible such sins as may be committed by a few persons in secret, so that the bad example of these may not be made known to or followed by others, to the scandal of the church and corruption of good manners. Up to this period this policy has been followed by us, for our ecclesiastical doctrine teaches us, through the holy spirit, to listen for a time silently, and meanwhile search diligently;—‘*audi tacens simul et quærens.*’ We now draw your attention to that iniquitous congregation, that detestable lodge; for we are at a loss by what epithet to denounce a meeting held in a building in an obscure corner of the city of Senglea. After long suffering, we are still grieved to see that the several means which, with evangelical prudence, we have hitherto adopted to overturn and eradicate this pernicious society have proved futile; so that at length we feel ourselves under the necessity of publicly, loudly, and energetically raising our voice to exhort, in the name of our Lord, all our beloved diocesans to keep far away from this infernal meeting, whose object is nothing less than to loosen every divine and human tie, and to destroy, if possible, the very foundation of the Catholic church. We also threaten with the thunders of that church any persons who, unhappily for them, may belong to any secret society, whether as a member, or in any way connected with, helping or favouring, directly or indirectly, such society or any of its acts.

“ We, with anguish at heart, heard long ago, almost immediately on its first assemblage, of the creation of this diabolical lodge, and being very desirous that the land under

our spiritual domination (these islands of Malta and Gozo) should continue in ignorance of what was doing, under the veil of darkness, in an obscure part of the city of Senglea, by a few ill-advised individuals, and that none of our flock should by chance, or from motives of interest, be tempted to join this pestilential pulpit of iniquity and error—we have as yet only adopted the evangelical advice of secretly warning and admonishing, hoping always that the attacks made on the human and divine laws established among us might be foiled, and become harmless; but seeing now, that in spite of all our silent workings, the meetings of this lodge still continue, we openly, and with all that apostolic frankness characteristic of the Catholic clergy, in the name of God Almighty, and of his only true Roman Catholic and apostolic church, and authorized as we are expressly by the papal authority, denounce, proscribe, and condemn, in the most public manner, the instalments, unions, meetings, and all the proceedings of this lodge of abominations; as being diametrically opposed to our sacred Catholic religion, as destructive to every celestial law, every mundane authority, contradictory to every evangelical maxim, and as tending to disorganize, put to flight, and utterly destroy whatever of religion, of honesty, and of good there may be in the holy Catholic faith, or among our peaceful citizens, under the deceitful veil of novelty, of a badly understood philanthropy, and a specious freedom.

“ We therefore believe it to be our duty, most beloved diocesan, to address you under these deplorable circumstances; to incite you to entertain the most profound horror and the deepest indignation for this lodge, union, or society, by us this day publicly condemned—to regard it as a common sewer of filth, and sink of immorality, which endeavours, although as yet in vain, to vomit hell against,

to stigmatize the immaculate purity of our sacred Catholic religion. Its pernicious orgies anticipate the overthrow of that order which reigns on earth, promote an unbridled freedom of action, unchecked by law, for the gratification of the most depraved and disorderly passions. Do not allow yourselves to be deceived by their seducing language, which proffers humanity, fraternal love, and apparent reform: but, in reality, tends to discord, universal anarchy, and total ruin, the destruction of all religion, and the subversion of every philanthropic establishment. Their agents industriously hide their malignant intentions by deceitful and never-to-be-redeemed promises. The great solicitude evinced to conceal every action of this society under a mask will make you distrust its word, for honourable undertakings are always manifest and open, courting observation and inquiry; sins and iniquities alone bury themselves in secrecy and obscurity. Fathers of families! and you, also, to whom is entrusted the education of youth, be diligent, and be careful of your precious charge; see that they be not contaminated by this plague spot, which, although now confined to one domicile, yet threatens to spread the pestilence amongst us; scrutinize the books they read, examine the character of their associates. It is a well known practice of this secret society to seduce over youth, under the specious pretext of communicating to them, disinterestedly, scientific knowledge. Flee, then, O beloved diocesan, as from the face of a venomous serpent, the society, the very neighbourhood of, and all connexion with these teachers of impiety, who wish to confound light with darkness, trying, if possible, to obscure the former, and make you embrace and follow the latter. You cannot possibly gain anything good from disturbers of all rule and order, who show no veneration for God and his religion, no esteem for any

authority, ecclesiastical or civil ;—men, deceitful and feigning, who, under a show of social honesty, and a warm love for their species, are stirring up an atrocious war with all that can render human society honourable, happy, and tranquil.

“ Consider them as so many pernicious individuals, to whom Pope Leo XII., in his often repeated bulls, ordered that no one should give hospitality, not even a passing salute.

“ Instead of such persons, bring around you honest and just men, who ‘give unto God that which is God’s, and unto Cæsar that which is Cæsar’s,’ endeavouring to do their duty to God and to their neighbour.

“ Finally, we absolutely prohibit persons of any grade or condition from having any connexion with this lodge, from co-operating, even indirectly, in its establishment or extension. We order them to prevent others from frequenting it, or giving to its members a place of meeting, under any pretext. We place every one under an obligation to denounce to us all persons who may belong to this lodge in any capacity, either as members or agents of a secret union, founded by the Devil himself, &c.

“ Datum Valettæ, in Palatio nostro Archiepiscopali, die 14 Octobris, 1843.”⁸

⁸ We have given the abridged account of the Pastoral Letter from the Times, and offer no other comment on the above, than to express a hope, that if the most holy (!) Lord Gregory XVI., by divine Providence the tenant of St. Peter’s, on being made acquainted with the unholy conduct of this said Don Francisco Xaverius Carnana, by the favour of God (!) Archbishop of Rhodes, &c. &c., does not in a Christian-like manner provide for the poor lunatic, he, the said Gregory XVI., not only will neglect his duty to a fellow-creature, but will render himself responsible for all future acts of the wretched maniac. Blessed Freema-

A more complete specimen of jesuitical bigotry than the above has seldom appeared. It is, however, calculated to injure its promulgators rather than the unoffending and widely spread body against whom its vain thunders have been fulminated—for it is useless for Roman Catholics to talk of any amelioration in the spirit of modern popery, when edicts so fierce and intolerant as the ridiculous composition in question, prove the present existence of a rancorous spirit of persecution and bigotry unsurpassed in the darkest ages of papal supremacy and power.⁹ In this vile document the most atrocious

sonry! the best proof of thy moral influence and purity is, that only maniacs and infidels bay at the Light they comprehend not.

⁹ The following extract from W. Penn's letter to the King of Poland, contains a beautiful lesson, which all persecutors would do well to study attentively:—"Now, O prince," says he, "give a poor Christian leave to expostulate with thee. Did Christ Jesus, or his holy followers, endeavour, by precept or example, to set up their religion with a carnal sword? Called he any troops of men or angels to defend him? Did he encourage Peter to dispute his right with the sword? but did he not say—*put it up*? Or did he countenance his over-zealous disciples, when they would have had fire from heaven to destroy them that were not of their mind? No! but did not Christ rebuke them, saying—'Ye know not what spirit ye are of?' And, if it was neither Christ's spirit nor their own spirit that would have fire from heaven—Oh! what is that spirit that would kindle fire on earth, to destroy such as peaceably follow the dictates of their conscience? Oh, King! when did true religion persecute? When did the true church offer violence for religion? Were not her weapons prayers, tears, and patience? Did not Jesus conquer by these weapons, and vanquish cruelty by suffering? Can clubs, and staves, and swords, and prisons, and banishments, reach the soul, convert the heart, or convince the understanding of man?

calumnies are heaped upon the masonic fraternity, which is described as "the common sewer of all filth, endeavouring, though continually in vain, to vomit forth the things of hell against the immaculate purity of the holy Catholic religion," and the brethren are represented as seeking to convulse all order which reigns upon earth.¹⁰ The whole production is imbued with the worst spirit of bigotry, and contains throughout the most atrocious and abominable falsehoods. It is a base libel upon the memory of that benevolent prince who for so many years presided over the English portion of the ancient fraternity, a base libel upon those respected prelates of the Protestant church, who have adorned and supported the Order, and a gross libel upon the monarchs of the royal house of Brunswick, who for

When did violence ever make a true convert, or bodily punishment a sincere Christian? This maketh void the end of Christ's coming. Yea, it robbeth God's spirit of its office, which is to convince the world. That is the sword by which the ancient Christians overcome."

¹⁰ The *Monita et Statuta* was promulgated by the English vicars apostolic about four years before. Its character may be estimated by the following extract:—"We (*i. e.* the bishops) enjoin that the Catholics be discreetly warned against entering into the society of them who are vulgarly called Freemasons. By a response of the sacred congregation of the holy office, July 5, 1837, it hath been declared, that a confessor cannot, lawfully or validly, grant sacramental absolution to men belonging to that society, in any part of the world soever, who are incorporated under, and mutually bound by, the obligations of an oath of secrecy, except they absolutely, positively, and for ever abandon the aforesaid condemned society."

so many years have been amongst the warmest and most constant patrons.¹¹

Similar edicts have been before, at various times, given to the world; whence then arises such bitter hostility, and why does popery dread the progress of Freemasonry? It is because the two systems contain antagonistic principles. The pure doctrines of Freemasonry—its principles of universal beneficence—its charity and brotherly love, and the truly Christian duties which its practice inculcates, are utterly at variance with that system of superstition and bigotry which, under the denomination of Catholicism, seeks to perpetuate ignorance and error, fetter the conscience, and enslave the mind. Protestantism cherishes and promotes Freemasonry—popery would persecute and suppress it. To put the question, however, between popery and Freemasonry at issue, and to show how far the latter is calculated, as represented by the Bishop of Malta,¹² “to shake off the light yoke of religion,” and “to disturb the exercise of legitimate authority,” it may

¹¹ “By toleration is meant conformity, safety, and protection, granted by the state to every sect that does not maintain doctrines inconsistent with the public peace, the rights of the sovereign, and the safety of our neighbours.” (His Royal Highness the late Duke of Sussex.)

¹² Let the archbishops and bishops of the Roman Catholic church take the trouble of going through the history of the past five centuries, and they will find that every time the church attempted to wound to the heart the undoubted rights of any nation, so often has she been defeated by the progress of public opinion, and compelled to seek refuge from the people over whom she wished to domineer and oppress.

not be amiss to refer to the charge which is delivered to every Freemason at his initiation, and which, as comprehending the principles taught in the "detestable lodge," will, perhaps, form the best answer to the atrocious calumnies contained in the Pastoral Letter.

The Freemason is also especially exhorted to imprint indelibly on his mind the sacred dictates of *truth*, of *honour*, and of *virtue*.

Masons are there particularly directed to venerate the volume of the sacred law; upon its sanction they are obligated, and from its inspired pages all their masonic teaching is derived. This sacred volume, which is designated the first great light of Masonry, is never closed in any lodge, and the emblems of moral rectitude are at the same time displayed. Such being the principles upon which Freemasonry is founded, teaching, as it does, peace on earth and good-will towards mankind, its professors may bid defiance to the slanderous attacks of bigotry, and rest assured that the light of truth will prevail, and eventually overcome the powers of darkness.¹³

¹³ *Magna est veritas et prævalebit.* It is wonderful to consider how effectually the shield of protection has been thrown over Freemasonry in every contest to which it has been subjected. Prejudice and malevolence united have frequently endeavoured to overwhelm it, but it has always risen triumphant over the severest persecutions—and, what is more, has come out of every contest without the slightest speck to sully the purity of its glorious badge. Its principles are stainless, and nothing can prevail against it. As Dr. Burnes very justly observed, in his address to the brethren of the lodge at Poonah, July 30, 1844, "it is an

CRUSADE AGAINST FREEMASONRY IN INDIA.

The denunciations against Freemasonry, in the two last overland Spectators, are almost verbatim those of the worst of the Pope's, and the most bigoted of the Inquisition's. Take the following as a specimen:—

“ If, then, the meaning of the inscription be, that the Christian, the Hindoo, the Mahometan, and the Parsee, are all, according to, or notwithstanding their respective creeds, the approved and beloved children of God, we cannot help saying, and we do so with grief and bitterness of spirit, that the grand native hospital of Bombay is founded upon a lie.

“ The doctrines set forth in the course of it by the provincial Grand Master of Masons, is entirely opposed to the Holy Scriptures; and, alas! that it was so, a number of the most distinguished gentlemen of Bombay who were present, gave it their unanimous, their cordial concurrence; not one faithful voice was heard to raise itself in that large assembly of professing Christians, against language which, if believed and acted upon, must unavoidably lead to eternal misery.

“ The Freemason's ‘ charity ’ is unconnected with Christ; it is not therefore surprising that it is not exercised for His institution based on that never-failing charity which upholds universal love, calms the troubled sea of our evil passions, and leaves a smooth surface, in which all men, who are sincere and conscientious worshippers of God, and unexceptionable in their moral conduct, may unite, bless each other, and rejoice in practically realizing the sublime sentiment, that

“ God hath made mankind one mighty brotherhood;
Himself their Master, and the world their lodge.”

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glory; it can never then be acceptable in the sight of the Almighty.

“ I have now proved, as I proposed at the commencement of this letter, the provincial Grand Master’s doctrine of our holy religion.

“ Freemasonry may do for a world of sin and corruption, for vain people to amuse themselves with, but, being unchristian, it can lead to nothing but gross deception and everlasting misery. It is a thing of sin and evil in the face of it—an engine of Satan, a tool much beloved of him the arch enemy of God and man; and it is wonderful how any man of sense and discernment can for a moment be taken with it.¹⁴

“ There is also no manner of use in it, for the Bible teaches us everything. Were Freemasonry a system which operated as an auxiliary to Christianity, as Masons would have us believe, and some other persons are led to think, there would be no objection to it; but that the direct contrary is the fact, there can be no sort of doubt. Its mystery, its closeness, its ostentation, are all emblematical of

¹⁴ Something similar to this is the language of a French writer, towards the close of the last century. “ The Freemasons,” he says, “ in almost every country, have been charged with the design of destroying the religion, and abolishing the government. In consequence of this they have often been persecuted, and especially in Italy, where the popes have issued dreadful fulminations against the Order. The senate of Venice, and the King of Sardinia, have banished its members from their states; some years ago the Queen of Hungary chased them from her dominions; in Holland their assemblies were prohibited by manifestoes posted at the corners of the streets. Precautions have been taken to prevent their increasing in the empire of Russia; and, finally, at Berne, in Switzerland, they have been compelled on oath to renounce their allegiance to Freemasonry.”

the pride, selfishness, and ungodliness of the natural, unregenerate man. Its object is temporal advantage only, and it rejects the Lord Jesus ; whereas, the foundation of Christianity is ‘ Jesus Christ, and he crucified : ’ and the rule, ‘ let your light so shine before men that they may see your good works, and glorify your Father which is in heaven. ’ Every man, therefore, who has at heart the great concerns of eternity, will eschew Freemasonry, and esteem it, what in good truth it is, with its profane pageantry, an abomination in the sight of God.”

Now, putting charity out of the question, although it might be some consideration to a person professing himself a Christian minister, to say nothing of the chance of exposure, we submit that a sensible man, and a peaceful preacher, would have avoided such observations as these, inasmuch as they are like a two-edged sword, cutting both ways, and likely very materially to frustrate rather than to advance the business of converting the heathen, which should be paramount to all other with a missionary. We think the reverend gentleman has neither shown the wisdom of the serpent, nor the innocence of the dove, in giving vent to them.¹⁵

¹⁵ It is truly wonderful that individuals should exist who can have the hardihood to risk their reputation by a public condemnation of what they have no opportunity of understanding ; their arguments are sure to turn against themselves, because they are grounded on erroneous data, being the offspring of prejudice or idle conjecture ; and we would recommend all such inconsiderate persons to read the following masonic definition of truth, before they place themselves in such an unfortunate position :—
“ Truth is the foundation of virtue. He who walks by its light,

The labourer is worthy of his hire; but it is implied that he is to do the work of his master, not only zealously, but discreetly and peaceably; and as Christians deeply and devoutly attached to the creed of our forefathers, we ask the Missionary Society, which deputed this gentleman to Bombay, whether they sanction the indulgence of his outpourings against a number of the most distinguished gentlemen of Bombay, to the manifest injury of that solemn and sacred cause to which he has bound himself, and whether that great cause can be advanced by his proclaiming those distinguished gentlemen "anti-Christians!" Can he now hope for success in his missionary efforts?¹⁶ Well may the

has the advantage of the meridian sun; while he who spurns it, is involved in clouds and darkness. There is no way in which a man strengthens his own judgment, and acquires respect in society, so surely as by a scrupulous regard to truth. The course of such an individual is a straightforward course. He is no changeling, saying one thing to-day and another to-morrow. Truth is to him like the mountain landmark to the pilot; he fixes his eye upon a point that does not move, and he enters the harbour in safety. On the contrary, one who despises truth, and loves falsehood, is like a pilot who takes a piece of drift-wood for his landmark, which changes with every changing wave. On this he fixes his attention, and being insensibly led from his course, strikes upon some hidden reef, and sinks to rise no more."

¹⁶ We answer, no. The missionary duties admit of no contention—no compromise. Christian institutions are not proper objects of attack to the Christian minister, and least of all to the missionary, who ought to be an example of patience, gentleness, courtesy, and every other virtue, and to conciliate esteem by kindness and forbearance, rather than provoke hostility and foster rivalry, by the indulgence of envy or jealousy, or the exhibition of an intolerant and persecuting spirit.

Hindoo, the Parsee, and Mahomedan, tell him to go and convert the most distinguished of his own countrymen before he intermeddles with them?

With respect to the extracts which have been given from the Provincial Grand Master's speech, there is not one which has not been either misquoted or misrepresented; and this is the less justifiable, as he expresses his fear that neither he (the Provincial Grand Master) nor any of the fraternity may be at liberty to reply!

To mercilessly attack a person who, from peculiar circumstances, is unable to defend himself from the violence, is a thing so dastardly, as to be stamped with the universal detestation of mankind.¹⁷ Of a piece with it is the calumny thrown upon Masonry, by many who are fully aware that the brethren are

¹⁷ The persecution of Masonry in the United States during the Morgan excitement was intended to destroy its existence. The prejudices of the people were excited—the energies of the entire union were fearfully arrayed against it—and all in vain. Its purity was its protection; and the Grand Master of Ohio, in an address to the Grand Lodge in 1845, said—"It affords me pleasure to be able to announce to you, my belief that the Order of Freemasonry now enjoys throughout our country, and especially within our jurisdiction, an exemption from the malign influences of envy and detraction, in a degree rarely before experienced; that it is keeping pace with the onward progress of civilization and art, and gradually making its way into the favourable consideration of an unprejudiced and intelligent community. Lodges which, long since, fell into listless suspense, are arousing themselves to active duty, and burnishing anew their jewels, which had become dim from long neglect and disuse; and new lodges are springing into being in districts where hitherto our rites have been wholly unpractised and unknown."

bound by their obligation to a secrecy which would be broken were they to attempt to disprove the slander which is thrown upon their doctrines;¹⁸ a slander not fixed upon them with even the semblance of justice, but hurled with blind and bigoted fury against a system of which the slanderers know nothing, and can have, therefore, no just grounds for either praise or censure.¹⁹ I am sure that

¹⁸ And what right have our opponents to expect an honest man to break his word? Every person's secrets are a sacred deposit—they rest between him and his God. And no one, but least of all, a professor of religion, has authority to demand a revelation of those secrets; because it would involve a breach of faith, a renunciation of principle, and a stain on the veracity and honour. Mat. Lewis saw this in its best light, when, in one of his dramas, he represents a person tampering with a servant to betray some confidence which had been reposed in him. The conversation concludes with the servant asking his interlocutor—"Can you keep a secret?" He replies—"Faithfully." And the servant very properly replies—"As faithfully can I." This is the answer which should invariably be given to all such unreasonable querists.

¹⁹ A writer in Moore's *Masonic Magazine* says—"It is often asked, if the secrets of Masonry be of any value, why not make them known? If they be useless, why guard them with such scrupulous and sensitive care? We do not complain of the motive which prompts these inquiries. We are not disposed to regard them as impertinent or unnatural. It is not within the province of the will alone, that men derive the power or the disposition to think or to question. It is in the nature of the human mind itself. The Almighty has implanted in the soul of man desires that must be gratified, and faculties of thought which are ever active in investigating the nature and uses of things." This is well, but there is a point beyond which it is indecent to go. When men inquire into secrets which cannot be betrayed without running into sin, they exceed their duties, and must not complain

no man, endowed with that beautiful charity so eloquently dilated upon by St. Paul could, or would, raise his voice against the internals of a system—of which he is ignorant—whose externals all must acknowledge to be founded upon the plain and evident will of God, as revealed in His holy word.²⁰

“Pure religion, and undefiled before God and the Father,” says St. James, “is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” Who will deny that this is the very basis on which Masonry is founded? Let him who would do so, look to our schools for the nurture of the young, our asylum for the shelter of the aged, and the countless acts of individual charity whose very fount and spring is Masonry.²¹ To him who does deny it, the tongue

if they be disappointed in the object of their inquiry. But it is the province of the minister of the gospel to direct mankind into the paths of virtue; and therefore he is not only overstepping the boundaries of duty, but of prudence also, when he ventures to make improper inquiries into the secrets of Freemasonry; because if he should succeed in inducing a weak brother to comply with the request, he would be the means of leading him into deadly sin.

²⁰ Nothing can be clearer than this proposition. Every rite and ceremony bears a reference to the usages of holy writ, and the doctrines are all drawn from the same fountain. If I were to subjoin a catalogue of the texts of scripture which are referred to in the several degrees of Masonry, there would scarcely be a single book unquoted; and in many cases the illustrations would embrace entire chapters both of the Old and New Testament.

²¹ There is no single institution in existence which embraces so many and various displays of benevolence; and therefore the Free and Accepted Mason experiences more of that pleasing

of the widow and fatherless—the voice of destitute age, and unprotected youth, snatched from misery, ruin, and despair, and fostered in the maternal bosom of Masonry, will rise above the futile effort at detraction, and cry, “Thou liest;”—knowingly and wantonly—in the face of facts which he who runs may read; may see stamped upon every stone of that beautiful fabric, whose pinnacles glitter in the sun to the glory of our God, and the benefit of our fellow men.

Is Freemasonry unconnected with Christ? does it reject the Lord Jesus, as some would intimate? I deny it firmly, zealously, truly. Does the Christian divine leave unread, and unstudied, the Old Testament, with its hallowed poetry, its splendid imagery, and mystic types, the forerunners of that more full and perfect day which was to dawn upon the benighted heart of man? No! useful—pre-eminently so—is that record of God’s dealings with his people, to the proper understanding of his infinite grace, and man’s great salvation.²² The science of Masonry

degree of satisfaction which always attends the dispensations of benevolence, than any other man. Instances of the rapturous emotions of joy and gratitude which animate the bosoms of those on whom benefits have been conferred, are frequent to the members of those boards which are the authorized dispensers of masonic benevolence, and excite in their own bosoms a corresponding sentiment of unfeigned delight. *Inopi beneficium bis dat qui dat celeriter.*

²² An intelligent brother has furnished me with the following curious illustration:—“After our Lord’s resurrection, the disciples changed their day of assembling together, or as we should call it, their lodge day, from the seventh to the first day of the

stands in the same relation to Christianity; or, perhaps, more correctly speaking, it is the spiritual essence of the old law, not extending to the height and sublimity of the new covenant, but a step in advance—not in the spiritual meaning of the old law, but of man's interpretation of it; a more spiritual, and therefore more correct reading of it than that followed by the mass of the people, who looked more to the letter, and understood not that fulfilling of the law, as defined by Christ, when he declared the law broken by him who even gazed on a woman to lust after her. If they to whom this exceeding knowledge was communicated, concealed it from those whose tongue was more ready to scoff than pray, and communicated it to those, and those alone, who loved their God with all their heart, and their

week; and on that day Jesus Christ appeared to Mary, and directed her to go to his brethren, and inform them that he was about to ascend to the grand lodge above, into the presence of Him who was both his Father and their Father; and on the same day at evening, when they were assembled (which custom has been preserved among ourselves, Mason's lodges being usually held in an evening), the doors being shut where they were assembled for fear of the Jews, or in other words, the lodge being closely tyled for fear of cowans, came Jesus, and stood *in the midst* of them, making use of that masonic greeting—Peace be with you. Our brethren would naturally feel surprised at the presence of a stranger, standing like the point within a circle, when the lodge was closely tyled; but when he had given them proofs, by showing them those signs of distress in his hands and his side, that he was their brother, and a partaker of the same hope; when he displayed the wound produced by some sharp-pointed instrument in his naked left breast, they hailed him as a brother, and received at his hands the divine benediction."

neighbour as themselves, does it follow that that secrecy was sinful?

None know but the initiated, how beautifully Masonry harmonizes with the doctrines of the +.²³ As the mystical types and allegory of the old law became plain upon the rising of the Sun of Christ, so has that day-spring from on high cleared the mists which, I confess, hung upon our beautiful science.²⁴ Reject Christ! I am certain every real Mason's heart will swell with indignation at the foul charge.

²³ It is rather strange that a brother should be found, who can persuade himself that Masonry contains no reference to religion, when the very first step which he made in advancing to the floor of the lodge, was attended with an acknowledgment that he believes in an omnipresent Deity, and that he puts his trust in that great and omnipotent Being to shield him from danger, and to remove his apprehensions of evil; and when the first lesson which was taught him at his initiation, was to persevere in the constant study of the Holy Bible, as the sacred source of his faith and hope, and containing the only certain information on a subject the most interesting to a responsible agent; and to practice the three great duties of morality, the first and most important of which is, his duty to God.

²⁴ We allegorize the building of the temple thus:—"The stones were carved, marked, and numbered in the quarry from whence they were hewn; the timber was prepared and marked in the forest; and when brought to Jerusalem and put together, each part fitted with such perfect exactness, as made it appear rather the work of the Great Architect of the Universe, than an exertion of human skill." Every Christian is a stone in this spiritual edifice, which, when properly modelled and polished by the exercise of religion, and the practice of morality, and fitted for translation to a celestial building, he is cemented with his perfected brethren, by charity, into a beautiful temple prepared on earth, and put together in heaven.

Masonry is also accused of ostentation. Oh! were the deep sense of degradation which that seeming ostentation inspires thoroughly known, the world would own that the ostentation of Masonry is but humility.

Despite the attacks of foes, the indiscretion of friends, and the lapse of time, Masonry still prospers, and still shall prosper, on earth, until the Great Architect of the Universe shall, in his infinite goodness, translate it into the heaven of heavens, where we shall no longer see through a glass darkly, but face to face.

ATTACK ON MASONRY IN IRELAND.

The "Tablet" weekly Catholic newspaper has ejected a shower of abuse upon the devoted heads of ALL Protestants and ALL Freemasons,²⁵ which may require a few words in reply. On the 20th of July, 1844, this *censor morum* of bishops, priests, laymen, Protestants, and Freemasons, thought fit to publish his censures—to fulminate his anathemas and to pronounce his excommunications in the following quaint, but ignorant enunciations:—

"Who are—and who are not excommunicated? ALL Protestants of course." "And ALL Free-

²⁵ That worthy coadjutor of the Tablet, the Rev. Mr. Burke, has received a signal castigation from the pen of a "Catholic Freemason," in an article that appeared lately in the *Nenagh Guardian*, which is extremely well written, and calculated to apply an antidote to the poison which the Tablet has spirted on all within its influence.

masons? Many loyal and contented Freemasons pass generally for Catholics.”²⁶

But, thank God! exclaims a “Catholic Freemason,” such is not the creed of the Roman Catholic church; our church never did teach the condemnation of the invincibly ignorant; therefore ALL Protestants are not excommunicated.²⁷

²⁶ The Archbishop of Tuam has issued a fulminating letter against the Freemasons, addressed to a Roman Catholic priest in Canada, a copy of which I subjoin. “Rev. dear Sir,—Having been informed by you, that there are in Canada some misguided Catholics who, striving to justify the practices of Freemasonry, scruple not to assert that it was sanctioned by priests and bishops in Ireland, allow me to tell you that this was never the case; and that those men are only aggravating their disobedience to the church by the additional guilt of calumny; I have had extensive acquaintance, not only with the present race of ecclesiastics, but also with some of those venerable men of more ancient standing, some of whom are no more, and I can confidently state, that neither in this city, nor in any other part of Ireland, was the bond of Masonry sanctioned by any other portion of the clergy. That Freemasons’ lodges were then more numerous and frequent than now, may be true; but their existence, in contempt and defiance of the repeated denunciations of the clergy, cannot be brought as an argument of their sanctioning the system, more than the prevalence of other evils against which they do not cease to raise their voices, could be adduced as a proof of similar connivance. I am, &c. To the Rev. J. H. M'Donough.”

²⁷ The liberal professors of the Roman Catholic system of religion are incapable of giving their sanction to the encroachments of a persecuting church. And though some of the more precise members of our Order might be prevailed on, by the admonitions of a respected priest, to withdraw their membership from the Order, yet they would not become parties in the oppression of those who, from motives equally conscientious, still hold on their allegiance to the lodge. Freedom of opinion, in this respect, is surely neither criminal, nor at variance with any pre-

Many thousands have entered "secret societies," who never saw or heard of the papal decrees against Freemasons. If there be any such who have entered "secret associations" in ignorance, of any doubts upon the matter—I have known many—the Roman Catholic church never did affirm that such persons are excommunicated; therefore ALL Freemasons are not excommunicated.²⁸

In polemical antagonism, and political discussion, individual considerations should be merged, lest truth and justice might suffer from deference to personal feeling, or mistaken courtesy. Truth requires that I should state the fact, that nearly all objectors appear to be not only totally unacquainted with Freemasonry,²⁹ but to exhibit the vague hos-

cept in the gospel of Christ. It will be unnecessary to add, that the reply in the text was written by a Roman Catholic brother.

²⁸ The wiseacres of the Tablet prove their point thus:—an infidel is a man—but a Freemason is a man—and therefore a Freemason is an infidel! whence they deduce this *admirable* syllogism:—An infidel is excommunicate—but a Freemason is an infidel—and therefore a Freemason is excommunicate. Such reasoning as this is considered sound and conclusive when applied by prejudice to our sublime institution!

²⁹ Because those who are acquainted with the Order find nothing objectionable either in its doctrine or discipline. And for this reason it is that worthy men are invited to enter the society, that they may have an opportunity of ascertaining whether their preconceived notions be borne out by facts. And it is to the credit of Freemasonry that such an experiment has in all cases been successful. Even those brethren who have been induced to leave it under any temporary cause of disgust, have not been able to lay the blame on any defect in the system, as it is practised in the lodges. The reasons for their defection have been merely personal, arising out of a dispute with an individual

tility of preconceived opinions and feelings on the subject, founded upon certain erroneous notions they seem determined to carry out at all hazards, rather than yield to the charitable disposition of ascertaining the truth, and showing lenity towards supposed misguided neighbours. They boldly assert their own chimerical fancies, as if derived from authority which nowhere supports them. Many appear to be enthusiasts, who, in the public display of their zeal for religious morality, form hasty, if not uncharitable conclusions, and hazard opinions upon subjects they never cared to understand.³⁰

Before proceeding further I must repeat, in order to save all misconception, that I utterly repudiate

brother, or an objection to some local arrangement, but never from a want of purity in the construction of the Order.

³⁰ One of the existing causes of this unholy crusade against Freemasonry is envy. From this source the uninitiated anti-masons of the United States, about twenty years ago, were led to vent their spleen by such remarks as these, which have been extracted from a periodical of the day. “The *blushing honours* of Masonry continue to adorn the names of legislators and magistrates. It is not too much to suppose that the unhallowed oaths of Masonry have a corrupt influence on their hearts. Men who will consent to stand out arrayed in the high priesthood of an Order notoriously sworn to keep each others’ secrets, in all cases whatsoever, and to obey each others’ signs of distress at the hazard of life, without stopping to inquire into the nature of that distress, whether it be right or wrong, are called Freemasons—the *most ancient and honourable fraternity of Freemasons*. Call them by what name you will, adorn them with private virtues, with public usefulness, with intellectual attainments, nevertheless such men deserve to be pointed at in their most excellent titles, in their pontifical mitres and robes, and to be distrusted in the impartial discharge of official duties.”

the slightest opposition to lawful authority. I deem it necessary also to state that I use the words *prohibit* and *condemn* in restricted senses, and not indiscriminately, after the manner of the "Tablet."³¹ The church or our bishops may prohibit anything, on account of abuse or misuse, without condemning it as immoral. In England our bishops have felt it necessary to use their discretion in prohibiting our clergy from losing their time attending public theatres, oratorios, concerts, and balls, which are not on that account condemned as immoral. In England members of the theatrical profession are admitted to the sacraments—in France they are denied Christian burial. As a layman my object is not to expound the laws of the church, but simply to disprove the arrogant and uncharitable assumptions, the monstrous lay-censorship of the "Tablet," and gratuitous allegations in respect of British Free-

³¹ It is to be regretted that men so learned and distinguished as the bishops of any church, should suffer themselves to be so far led away by prejudice, as to fulminate anathemas against an institution which numbers in its ranks so many of the higher classes, who have been as well educated, and are consequently as capable of judging as themselves. The princes and peers of any community are an ample guarantee that the societies which they patronize do not contain any elements which are hostile to its social institutions, or at variance with the precepts of religion or sound morality. This ought to furnish the ecclesiastical dignitaries with an incontrovertible evidence of the purity of proceedings, which, if their sacred station renders the propriety of their personal participation in them doubtful, should be sufficient to exempt the Order from suspicion, and relieve it from the disheartening effects of official interference.

masons, Odd Fellows, Rechabites (Temperance), Ancient Druids, and the like convivial and charitable "secret societies," having no concern with either politics or religion.³²

FIRST OBJECTION.—*An Oath ; Truth, Justice, and Judgment.*—That a secret oath is forbidden by the pontifical constitutions, therefore immoral.

That an oath or affirmation should be conformable to the words of Jeremiah (iv. 7), "Thou shalt swear, saith the Lord, in truth, in justice, and in judgment."

Our Christian doctrine teaches, that by the commandment, "Thou shalt not take the name of the Lord thy God in vain." Are forbidden, "all false, rash, and unnecessary oaths breaking of lawful oaths or vows, and making or keeping unlawful ones."

An oath is lawful, "when God's honour, our own, or neighbour's good requires it."

³² That the decrees of the pontiffs were not provoked by the illegal opinions, and anti-christian dogmas, propagated by British Freemasons, no one can assert ; that they were not published specially to extirpate British Freemasonry, which repudiates the very opinions and doctrines condemned, may be safely affirmed, without danger of trenching upon ecclesiastical ground. Have, then, our bishops, in consequence of the political occurrences in Canada, impugned in the letter of the Roman Catholic Archbishop of Tuam, and the late combination of trades' unions in England and Ireland, condemned in their pastorals, felt it necessary to include in their denunciations, British Freemasons, Odd Fellows, Rechabites, Ancient Druids, Foresters, and other harmless, charitable, and convivial societies, few, if any of which are known to be bound by oaths, with such like combinators and conspirators? No clergyman will afford a more positive solution of this question, than a reference to the *Alia Observanda*, by which he is guided. (F. Q. R. 1845, p. 17, written by the intelligent author of the above portion of the text.)

Therefore the oath or affirmation of a Freemason, Odd Fellow, Rechabite (Temperance), Ancient Druid, and the like, who swear to keep secret that of which they have no foreknowledge, and who are compelled to take an oath without previously knowing the import before admission, are deficient in those requisite attributes; therefore rash and immoral.

Not so,—

Because oaths are sanctioned by scripture,³³ and no council of the church has ever condemned the taking of an oath; and there is no proof that Freemasons are compelled to take an oath; for there are many other secret societies to which members are bound by promise only, or by subscription to the rules and regulations.

Because the tenor of the oath or affirmation attributed to Freemasons must be of the same import as that imposed upon every member of her majesty's

³³ Thus Abimelech called upon Abraham to "swear unto him by God." (Gen. xxi. 23.) This kind of oath appears not only to have been generally in use in the time of Abraham, but also to have descended through many generations and ages in the East. When Mr. Bruce was at Shekh Ammer, he entreated the protection of the governor in prosecuting his journey. Speaking of the people who were assembled together at this time in the house, he says (Travels, vol. i. p. 148)—"The great people among them came, and after joining hands repeated a kind of prayer, of about two minutes long, by which they declared themselves and their children accursed, if ever they lifted up their hands against me in the field or in the desert; and in case that I, or mine, should flee to them for refuge, they would protect us at the risk of their lives and fortunes; or, as they emphatically expressed it, to the death of the last male child among them."

privy council, secret committees of the houses of parliament, and courts martial; those required at the Bank of England and East India House, binding parties to keep secret whatever may be brought before them in future in their respective capacities;³⁴ freemen of municipal corporations, and the like; and apprentices, who are sometimes bound by oath to keep their masters' secrets; also directors and members of commercial unions and associations are sworn to secrecy of the future, of which they have no foreknowledge, and without previously knowing the import of those oaths. Such oaths being deemed in strict accordance with Christian morals, so must be those of a Freemason, and the like.

Because between them there is no distinction in effect, the only difference being, that one is a judicial oath, imposed by the laws, and compulsory, the other

³⁴ In the United States every public body was filled with members of the fraternity; and this created so much jealousy, as to form one of the many causes of the great persecution. Thus a writer against the Order said—"If the names of the members of every chapter in the union could be obtained, it would be found that at least the same proportion of their members hold public offices, and receive annually a greater amount of money than any other body of men." In another periodical it is stated, that "the Royal Arch Chapter of Pyttzburg contains fifty members, eight of whom receive from the public treasury, by way of salaries for the offices they hold, 11,400 dollars annually." The writer then goes on to say—"Let the people look seriously at this matter, and ask themselves, whether all this is the effect of mere accident, or whether it is not brought about by a systematized plan of operations, arranged and settled upon within the walls of a lodge-room?"

is extra judicial, not forbidden by the laws, sanctioned by the custom of ages, by millions of the great and good from time immemorial, bishops and clergymen innumerable, never compulsory, and always voluntary; therefore in strict accordance with the laws of Christian morality.³⁵

Because every candidate is obliged to submit to a rigorous examination, and fully instructed upon the serious nature of his obligations previous to admission; therefore in perfect accordance with the laws of good morals.

Because the oaths attributed to Freemasons are said to be found in books, though said to be published without authority; therefore cannot be said to be hidden, or not foreknown, in accordance with the laws of good morals.

Because the previous knowledge and import (alone) of an oath does not constitute the act a moral one, which may otherwise be immoral; nor does the extra judicial character (alone) make that

³⁵ The ancient mode of taking an oath appears to have been by lifting up the hand to heaven, as if calling upon God to attest the truth of that which is affirmed. (Gen. xiv. 22.) And this method appears to have had the sanction of the Divinity; for when God promised to bring his people into the land of Canaan, he is said to have lifted up his hand. (Exod. vi. 8; Nehem. ix. 15.) This custom appears to have been practised even by those nations which had renounced the worship of the true God. Thus we read in Virgil—

“*Suspiciens cœlum, tenditque ad sidera dextram.*”

And thus also, when Agamemnon makes his oath—

“*To all the gods his sceptre he uplifts.*”

immoral which might be in other respects moral, any more than that the judicial character (alone) of an oath would cause that to be a moral act which might be otherwise immoral.³⁶ This has been proved by the numbers who suffered death in the reigns of Henry VIII. and his successors, for conscientiously refusing to take the judicial oath of supremacy in the ecclesiastical affairs of Dissenters and the Roman Catholic church, then imposed by the penal laws.

SECOND OBJECTION.—*Want of Necessity*.—That secret societies are unnecessary; secret signs are unnecessary; secret oaths or affirmations are unnecessary; and Freemasonry is unnecessary, though alleged to be instituted for convivial and charitable purposes, but tending to useless, ruinous, and extravagant expenditure, leading men into scenes of riot, drunkenness, and debauchery. Therefore, Freemasonry, secret oaths, secret signs, and secret societies, being unnecessary, are immoral.

³⁶ These absurd charges against the masonic oath were carried to a most ludicrous excess in America; and the English Mason will be amused with the following mendacious extract from a periodical, published in 1834:—"Every Mason, when initiated in every degree, takes an oath. Thus the Entered Apprentice swears three oaths! the Fellowcraft, six!! the Master Mason, seventeen!!! the Mark Master, seven (the notes of admiration must be imagined); the Past Master, eleven; the Most Excellent Master, eight; the Royal Master, eleven; the Royal Arch, seventeen; Select Master, five; Knight of the Red Cross, seven; Knight Templar, eight; Knight of the Christian Mark, three; Knight of the Holy Sepulchre, one; Secret Master, one; Illustrious Order of the Cross, twenty-four; Elected Knights of Nine, one; Knight of the Sun, sixteen, &c. &c., up to the forty-third degree of Grand Inspector General."!!!!!!

Not so,—

Because, neither the church in any council, nor any code of morals, affirms that want of necessity alone constitutes that to be immoral which is otherwise moral.

Because such acts have not before been deemed unnecessary or immoral, which the custom of ages have established, as well as the constant practice of millions, from time immemorial over the whole world, by potentates and princes, bishops, priests, and laymen—the great and the good of all nations.³⁷

Because the edicts of the popes, prohibiting and condemning the “sect” of Freemasons and other secret societies, “bound by an oath in an impenetrable bond of secrecy,” from Clement XII., in 1737, to that of our present “Vicar of Christ,” have become obsolete from disuse, the term of duration and force, according to the canon law, having expired, without republication—in this country, I be-

³⁷ It was common amongst the ancients to swear by the head. Thus Virgil—

“Per caput hoc juro, per quod pater ante solebat.”

(Æn. ix. 300.)

So also Horace, reproaching Barine, says—

“_____ sed tu, simul obligasti

Perfidum votis caput.” (Carm. l. ii. 8.)

Some used to swear by the ashes of their parents. The form of this oath has been preserved in Propertius. (B. ii. 20.)

“Ossa tibi juro per matris, et ossa parentis;

Si fallo, cinis, heu! sit mihi uterque gravis.”

Homer also mentions the same thing. See also Juv. Sat. vi. 17, and also Horace, Carm. l. ii. 9.

lieve, unlawful, and the urgency therefore having generally long since ceased, by the utter extinction of most of the obnoxious and wicked combinations against Christianity and the laws of civil society.³⁸

Because such denunciations against the wicked tenets of infidel, atheistical, anti-social, anti-Christian, and anti-Catholic sects, and unnecessary secret societies, some calling themselves "Freemasons," as "Illuminati," "Carbonari," "Communists," "Orangeist," and the like, if they exist anywhere, never were professed or promulgated by Freemasons, Odd Fellows, and the like, in these realms, being exclusive of any interference in politics or religion, convivial and charitable brotherhoods, innocent in themselves, and perfectly legal, obliged

³⁸ A French writer, speaking of Freemasonry says—"The profound silence which Freemasons observe, the air of mystery which is spread over all their actions, has not ceased to prejudice against them some minds whose self-love is offended, and who cannot bear that themselves should be kept in ignorance of what passes in this assembly of brethren. These think they have a right to believe them guilty of a species of crimes, which might well draw down upon the lodge the avenging flames which formerly consumed five abominable cities. It is doubly unjust to attack, or reproach so many illustrious men who have ranked themselves on the lists of the Freemasons. We may assure ourselves that the abominable crimes, which none but a vile imagination could suspect them of, had never any access to the lodges; and it is sufficient to oppose to the appearance of it, the character of the illustrious men I have just referred to; whose known integrity ought to shame the foul accuser, and whose delicacy incontestibly proves it a falsehood; for it is not likely, whatever oath they might have taken, that it could prevent their flying precipitately from this Babylon, at the first appearance of such a monstrous excess."

by the constitutions to denounce as criminal, treason and murder.³⁹

Because the argument of want of necessity, ruin, riot, debauchery, tendency to evil, and the like, if allowed to the full extent, according to the words of scripture, "if thy eye offend thee, pluck it out;" "if thy arm offend thee, cut it off;" or that the abuse were an argument for disuse, would shut up all our theatres, public houses, gin shops, distilleries, &c., forbid the use of money, &c., which cannot be denied are all so many awful instruments in the hands of the devil, for damning millions of souls. This argument goes even further, as, I believe, exemplified by some Brahmins; would deprive religion itself of its efficacy; in fact, deprive man of the most valuable endowments from his Creator, will, memory, and understanding, the perversion of which causes all the sins of the world.⁴⁰

³⁹ And therefore a distinguished member of the Massachusetts legislature, during the Morgan excitement, advocated the appointment of a committee to investigate whether the Order were really guilty of the alleged crime. He was a Mason of the highest order, and cheerfully placed the matter upon this test. "Only show that the practices of Masonry are noxious and deleterious to the body politic: and how respectable soever they may be, or however sanctioned by antiquity, it becomes the imperious duty of the legislature, as the legitimate guardian of the rights of the people, to suppress it by legal enactment."

⁴⁰ If nothing were lawful but what was absolutely necessary, ours would be but a miserable world to live in. Literary talent would be circumscribed within a very narrow compass; science might be consigned to oblivion; the fine arts be suffered to decay; and we should return to the state, almost savage, of the first inhabitants of this island, who dwelt in dens, and caves, and

Because the letters and pastorals of the English and Irish bishops, which incidentally only cited the authority of the papal edicts against "the sect," and other unlawful secret societies—those edicts not having been published in this country, and having become obsolete, it is reasonable to presume that such letters and pastorals were directed against political Freemasonry in Canada, where, during the late insurrection, the secrecy of Freemasonry was said to have been abused and violated by the cowardly partizans of revolution—against White Boys, Ribbonmen, and the like political secret societies in Ireland, and against the trades' combinations and unions in England, and by no means intended to condemn Freemasonry, as practised in these realms, as unnecessary or immoral.⁴¹

wretched hovels; who had no clothing, and lived upon roots and raw flesh; and in case of danger, as Dio Nicæus tells us, "would plunge themselves in deep morasses up to their necks, and there continue many days together without sustenance, and then retiring and hiding themselves in the woods, they fed on the bark and roots of trees." The above objection is altogether puerile, and unworthy the advocacy of a man of sense.

⁴¹ Bro. Gurley, in an address to the Grand Lodge of Massachusetts, has the following excellent sentiments, which are worthy of more extensive circulation:—"That there are bad, as well as good men, who belong to our institution has never been denied. But this assertion may be made with equal truth of every association of men that ever existed. When it can be said of all who profess to be the disciples of religion, that they are pious, honest, and benevolent, it will alone be time to accuse Masonry of the delinquencies of Masons. But when our institution is attacked as being in its design hostile to the peace and order of society, it is but reasonable that we should be heard in our defence against

THIRD OBJECTION.—*Secrecy.*—That secrecy, being “a test of evil,” prohibited and condemned by the church, a secret society, secret sign, password or watchword, ceremonies and degrees, and a secret oath (or affirmation), being rash and unlawful, tending to evil, are therefore immoral.

That the oath (or affirmation) to secrecy, attributed to Freemasons and the like, obliging them to keep secret whatever may occur within the lodges, [a most extraordinary objection,] being an usurpation of the power delivered by Christ to his apostles and their successors, “what ye shall bind on earth shall be bound also in heaven,” (St. Matt.,) which imposes an inviolable secrecy upon all things revealed in the confessional, to be broken only in heaven—is therefore impious and immoral.

That “secret societies” are anti-social, anti-Catholic, and anti-Christian, inasmuch as they are by “secrecy placed beyond the control of the lawful authority” of magistrates, and of the church; therefore dangerous and immoral.

That under the secrecy of Freemasonry revolutions have been perpetuated, and states overthrown; therefore destructive and immoral.

Not so,—

Because in no council of the church have secrecy,

so unjust a reproach. Look upon those men who have patronized Masonry, and say whether they have been inimical to the public happiness? Was Washington an enemy to his country or to mankind? Why should I not mention the name of this illustrious man? He was a Mason, and loved the craft. What Mason is there then, let me ask you, in the language of Mark Anthony over the dead body of Cæsar, what reason is there, then, that you should forget him? None whatever. He was the glory of his country, both as a warrior, a legislator, and a Mason; and therefore his services will never be forgotten.”

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a secret society, a secret sign, or a secret oath (or affirmation), been "prohibited or condemned as being immoral," otherwise if "secrecy were a test of evil" always, secrecy might be alleged against numberless societies, associations, commercial unions, and others; even the annual meeting of the Catholic clergy in May, where none but a priest of the mission, not even their bishop is admitted.⁴² Freemasons, in fact, meet not more secretly at the Freemasons' Tavern, and other lodges at other public places and taverns all over the world.

Because a "secret sign" is no more than the password or watchword in the army and navy, by which brothers or friends may be known from strangers or foes. Secret degrees and ceremonies are merely a test of merit, and for the exclusion of bad characters.⁴³ They are of the greatest antiquity, and sanctioned by custom everywhere.

⁴² An answer to the above plea is found in that excellent illustration contained in the lectures of Masonry.—"Of all the arts which Masons possess, the art of silence or secrecy particularly distinguishes them. Taciturnity is a proof of wisdom, and is allowed to be of the utmost importance in the different transactions of life. The best writers have declared it to be an art of inestimable value; and that it is agreeable to the Deity himself, may be easily conceived from the glorious example which He gives, in concealing from mankind the secret mysteries of His providence. The wisest of men cannot pry into the arcana of heaven; nor can they divine to-day what to-morrow may bring forth."

⁴³ "From the period at which I reached the summit of what is called ancient Masonry," says Col. Stone, "I have held but one opinion in relation to masonic secrets; and in that opinion I have always found my intelligent brethren ready to concur. It

Because an oath (or affirmation) to keep secret a crime would be contrary to the constitutions of Freemasonry, which forbids such concealment, or of treason or murder.⁴⁴

was this—that the essential secrets of Masonry consisted in nothing more than the signs, grips, passwords, and tokens, essential to the preservation of the society from the inroads of impostors; together with certain symbolical emblems, the technical terms appertaining to which served as a sort of universal language, by which the members of the fraternity could distinguish each other, in all places and countries where lodges were instituted, and conducted like those of the United States. The Freemasons' Monitor says—'Did the particular secrets or peculiar forms prevalent among Masons *constitute the essence of the art*, it might be alleged that our amusements were trifling, and our ceremonies superficial.' But this is not the case. The Rev. Salem Town, long the Grand Chaplain of the Royal Arch Chapter of New York, whose book on Speculative Masonry has been sanctioned by the highest masonic officers in the country, expressly declares, that *our leading tenets are no secrets*. And again, by a full and fair exposition of our great leading principles, *we betray no secrets*." (Letters on Masonry, p. 71.)

⁴⁴ The above writer thus defends the Order against certain calumnies which were prevalent in his time:—"Is it to be believed," he says, "that men of acknowledged talents and worth in public stations, and of virtuous, and frequently religious habits, in the walks of private life—with the holy Bible in their hands, which they are solemnly pledged to receive, as the rule and guide of their faith and practice—and under the grave and positive charge from the officer administering the obligation, that it is to be taken in strict subordination to the civil laws—can understand that obligation, whatever may be the peculiarities of its phraseology, as requiring them to countenance vice and criminality, even by silence? Can it for a moment be supposed that the hundreds of eminent men—the hundreds of eloquent divines—the tens of thousands of the most intelligent and virtuous of the community—with oaths upon their consciences, can be guilty of any such iniquities as the Masons are charged with?"

Because there is no parallel between the secrecy of the confessional and the secrecy of Freemasonry, the one being a religious, the other a temporal affair.

Because most of such societies are secret only in name, opened to all the inhabitants of the globe, good character and morals being the only test, to all potentates and magistrates, to bishops and priests, if they were not forbidden by their own ecclesiastical regulations.

Because it is notorious that all revolutions said to have been aided by Freemasons, would have occurred if Freemasonry had never existed.

Because it is a common vulgar error to class "secrecy" with "evil," some persons forming false notions of secrecy, either from prejudice or under the influence of preconceived opinion by which they deceive themselves, as well as others. The morbid imaginations of such persons cannot separate secrecy from darkness—an oath to keep secret the affairs of Freemasonry, from an oath to keep secret crimes, conspiracies, assassinations, and murder, in face of the axiom, "an oath bindeth not iniquity." A secrecy over which they have thrown certain romantic, horrible fancies of deep, dismal, dungeon gloom, phantoms of their own creation in weak and distorted intellects.⁴⁵ This absurd self-created con-

⁴⁵ A paper was circulated some time since under the following head:—"Decisions of the holy Apostolic See concerning the Society of Freemasons. Addressed to the Most Holy Father." It states that ecclesiastical punishments have been decreed by Roman pontiffs against the Freemasons; and that a doubt has

scientiousness would object to oaths altogether, as the Quakers, who appeal to scripture in support of these scruples—"But I say unto you, not to swear at all," St. Matt. v. 33. In Leviticus, xix. 12, however, it is said—"Ye shall not swear by my name to deceive." Which explains the meaning of the above as understood by all Christians. In Deut. vi. 30, and x. 20, is said—"Thou shalt swear by his name." In Num. xxx. 3—"That man that voweth a vow to the Lord, shall not break his word."⁴⁶ Which clearly shows that oaths are lawful for lawful purposes. Will, then, any man affirm, that the oath attributed to Freemasons is for an unlawful purpose—therefore immoral?

FOURTH OBJECTION.—*Want of Authority*.—That any oath (or affirmation) being extra-judicial, not imposed or commanded by the laws of the land, is illegal, and being imposed without authority, is immoral.

arisen whether any person, repenting of having taken the oath, can be admitted to the sacrament of penance. On inquiring how the conference ought to act, the reply of the sacred congregation was, "taking things as proposed, it is not permitted." A doubt having arisen as to the words *not permitted*, if implying the invalidity of the absolution, the sacred congregation replied in the affirmative. The document is signed—ANGELUS ARGENTI, Notary of the sacred Roman and Universal Inquisition. See the F. Q. R. 1845, p. 285.

⁴⁶ It was common with the Jews to swear by Jerusalem; and therefore the altar, the temple, and Jerusalem, as objects of their vows, are frequently expressed in their writings. In the Gem-mara it is laid down as an orthodox doctrine, that a Jew cannot be justified till he has made his vow on something which has been offered up at Jerusalem.

NOT so,—

Because the constitutions of Freemasonry are accommodated to the laws of every country,⁴⁷ and the present code of British Freemasonry was renewed a few years ago by a committee of the ablest lawyers of the day, under the Grand Mastership of His Royal Highness the late Duke of Sussex, whose name alone ought to have been a sufficient guarantee against the monstrous assertions of the "Tablet." In all Acts of Parliament against secret societies, secret oaths, associations, &c., British Freemasons are specially exempted—therefore not "illegal."

Because it is a false assumption involved in this objection, that the swearing of an extra-judicial oath is a compulsory act, compulsory, like too many of the numerous judicial ones, which cause persons to swallow them as being "mere matters of form," or "custom-house oaths," often without due regard to the whole truth, or the serious binding nature of the act.⁴⁸ The oath attributed to Freemasons is per-

⁴⁷ At the revival of Masonry, the Grand Lodge set out with a declaration, that "it is not in the power of any man or body of men, to make any alteration or innovation in the body of Masonry, without the consent first obtained of the Grand Lodge." And on the 25th November, 1723, the Grand Lodge in ample form resolved, "that any Grand Lodge, duly met, has a power to amend or explain any of the printed regulations in the Book of Constitutions, while they break not in upon the ancient rules of the fraternity. But that no alteration shall be made in the printed Book of Constitutions without leave of the Grand Lodge." And this fundamental principle has always been strictly adhered to.

⁴⁸ In some countries it is said to have been a custom to place the right hand upon the throne in attestation of an oath; and in

fectly voluntary, and no one would be admitted whose vanity or pride had urged him to differ with his Christian neighbours, and had created for himself a false conscience upon a received opinion, or whose conscience revolted at an act sanctioned by the scriptures, the practice of all times, by the greatest and most pious men of ages past and present. Quakers, Moravians, and others, are, however, protected in their religious scruples by an affirmation when requisite; therefore this oath or affirmation cannot be alleged to be deficient in authority, or to be immoral.

FIFTH OBJECTION.—*Liberty and Equality*.—That the pernicious principles of a spurious liberty, and levelling equality, as propagated by Freemasonry, are subversive of all social order in society, destructive of all good government, and opposed to the influence of true religion; therefore impious and immoral.

NOT so,—

Because the liberty practised and promulgated in the lodges, is that natural liberty, secured by the laws of nature, compatible with the laws of nations, communities and individuals, acknowledging no enemy more dangerous than licentiousness in any form. The liberty of Freemasonry is subordinate to reason, to immutable justice, by which it must

others it was laid upon the altar. With us the right hand is laid upon the holy Bible. Juvenal says, that in his time atheists could *intrepidus altaria tangere*; or, in other words, could forswear themselves without trembling.

ever be supported; to conscience, and a regard for the public welfare, by which it must be directed; friendly to order and to peace. The liberty and equality of Freemasonry are understood in a sense entirely moral, and foreign to politics. The Abbé Barruel, too, has exempted British Freemasonry from the charge of establishing the wild notions of liberty, he asserts to have been taught in the lodges of certain "secret societies" on the continent. Therefore, the natural and judicious liberty of Freemasonry is neither impious nor immoral.⁴⁹

⁴⁹ After the work of Barruel had been subjected to the test of criticism, however, he was very much inclined to retract his exception of the English lodges, while writhing under the lash which he had so freely inflicted upon others. He says (*Hist. Jac.* vol. iv. obs. iv.)—"Dr. Griffiths declares, that my position is wholly erroneous when I say, that equality and liberty form the essential and perpetual creed of the Freemasons. Here I was tempted to recognize a brother dupe; but he had his reasons for appearing to be better informed than I was. He then speaks of a communication opened between the Grand Lodges of London and Berlin, 1776; and Berlin, he says, was at that era the very focus of convergence for every ray of modern philosophy; and then, he asks, were these embassies mere child's play, or were there Timoleons concealed in the lodges? I candidly confess, that had I known of these communications with the very centre of sophistry, so far should I have been from retracting my proofs of the conspiracy of the Freemasons, that I should have given them a stronger term. I can also assure him, that I would not have generalized to such an extent, my exception in favour of the Masonry of the Grand Lodge of London, had I been informed that it could possibly have contained members so inimical to kings as that Timoleon, who assassinated his brother Timophane, for that same cause of hatred to royalty in which the elder Brutus became the executioner of his children, and the younger

Because the equality of Freemasonry has no relation to the distinctions of civil order, trenches not upon the possession of riches or dignities. Freemasonry considers men of all ranks only with regard to the connexion which unites them as members of one universal brotherhood.⁵⁰ The equality of Freemasons is one of those virtues, recommended by religion and morality, as is said by an eminent writer, "such institutions weaken pride, without destroying subordination," which recal the rich and

Brutus the murderer of Cæsar, his benefactor. Let English Masons defend themselves against the imputations of Dr. Griffiths; but every reader will perceive that the method he has adopted to prove that my position was erroneous is rather extraordinary; for, according to his assertions, *if I am culpable, it is of having generalized my exception too much in favour of those to whom I thought no guilt could attach.*"

⁵⁰ We are all equal by our creation, but much more so by the strength of our obligation. We meet on the level, and part on the square. These, and other similar masonic aphorisms will explain the nature of our equality. "I conceive no valid reason," says an eloquent transatlantic brother, "why Masonry should be fettered down by any sectarian or local feeling whatsoever. I would have it untrammelled, unadulterated, unstipendiary; the sphere of its active usefulness only circumscribed by the limits of its universality. It would then be godlike within the range of its glorious latitude. Regard it as you will, it is, under any aspect, a most benignant and elevated conception; everywhere busy, erecting schools and infirmaries and asylums, for the destitute, the unfortunate, and the oppressed; hushing the sob of the fatherless little one, and causing the widow's heart to sing for joy! It is abroad, upon its errand of beneficence, in every country, and climate, and kingdom under heaven; wherever charity can be exercised—wherever suffering can be alleviated—wherever good can be done. It is around us, and about us; in every whisper of mercy, in every movement of love."

the magistracy to sentiments of natural equality, without injuring the legal power of the latter, and the respect due to their functions, and is of the highest advantage to morality and happiness, rendering them permanently useful.⁵¹ The Freemason desires to make but one great family of the whole human race under the Great Architect of the Universe, the Almighty Creator, and to induce mankind, on moral considerations, to regard and treat each other as brothers. In the moral sense of the term must be understood this equality, that among Masons there are no strangers, and man is everywhere at home, whatever may be the race to which he belongs, or the land in which he is born. This equality, then, is not of that destructive or levelling

⁵¹ Dean Kirwan has a beautiful passage on this subject. He says—"I open the gospel, and there I cannot find a trace of countenance to intemperate and uncharitable zeal, even in support of essential truths; witness the instant and indignant rebuke of that sanguinary and intolerant spirit in which all the Jew appeared, manifested by him, against the wretched inhabitants of an unbelieving village; witness his tender and indefatigable effort to remove the prejudices of the woman of Samaria; how he accommodated himself to that prejudice, the better to remove it; spoke the very language of her errors, in search of an occasion to insinuate truth. Through the whole course of his ministry his first object was to propagate a benevolent spirit, and to mend the human heart. Listen to his words—'Blessed are the peacemakers, for they shall be called the children of God. Blessed are the merciful, for they shall obtain mercy. Blessed are the meek, the poor in spirit, the pure of heart. Blessed are all those who hunger and thirst after righteousness!' It is the simple, but fervent eulogy of every relative virtue, and every bond of blissful intercourse between man and man."

description which would drag down the prince from the high station in which birth or fortune may have placed him, in order to degrade him to the level of the simple citizen; nor does it pretend falsely to raise a beggar, or even a simple citizen, beyond the sphere of his own merits; therefore the principles of equality taught by Freemasonry are neither impious nor immoral.

END OF MASONIC PERSECUTIONS.

314, HIGH HOLBORN, OCTOBER, 1847.

PROSPECTUS
OF
THE GOLDEN REMAINS
OF THE
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UNIFORM WITH THE NEW EDITIONS OF
" HUTCHINSON'S SPIRIT OF MASONRY," AND " ASHE'S MASONIC MANUAL."

THE Masonic Writings of our Brethren in the last century are few in number, and have become, with the exception of Hutchinson's Spirit of Masonry, and Preston's Illustrations, extremely scarce and inaccessible. They are, however, of great value. inasmuch as they delineate the gradual improvements of the Order, and mark the process by which it imperceptibly disarmed its adversaries, and converted them into firm and active friends. For many years after the great revival in 1717, Freemasonry was considered a paradox beyond the comprehension of ordinary capacities. The world wondered as the mystical Institution silently forced itself into notice, and ventured to assail it with the shafts of ridicule. Indeed so much importance was attached to it, that even Hogarth and Swift did not disdain to join in the hostile array. The clamour was, however, allayed by the judicious efforts of Anderson, Dunckerley, Desaguliers, Martin Clare, Calcott, Smith, Inwood, and other gifted Brothers, who quietly explained its principles, and directed public notice to the virtues which it inculcated, and to the symbols in which they were imbedded and preserved. Many valuable Fragments are unfortunately lost, but the Remains are amply sufficient to excite the attention of the Fraternity. Under these circumstances, Bro. Spencer conceives that he shall render an acceptable service to the Craft, by collecting the scattered rays of Light, and bringing them into one focus, that they may contribute their aid to the general illustration of our noble science.

In furtherance of this object, Bro. Spencer has the pleasure of announcing that he has secured the aid of Bro. the Rev. Dr. Oliver; who has undertaken to superintend the publication of this Edition of the Old Writers on Masonry; and to illustrate them by Notes and Observations, and a Preliminary Dissertation to each volume.

The arrangement of the Five Volumes originally advertised is now complete; and Bro. S. has great satisfaction in submitting the following detailed programme of the proposed contents, in hopes that it will meet their approbation.

Programme of the Golden Remains

"I HERE PRESENT THEE WITH A HIVE OF BEES, LADEN SOME WITH WAX, AND SOME WITH HONEY."—QUARLES.

"IN WINTER YOU MAY READE THEM AD IGNEM, BY THE FIRESIDE, AND IN SUMMER AD UMBRAM, UNDER SOME SHADIE TREE; AND THEREWITH PASSE AWAY THE TEDIOUS HOWRES."—SALTONSTALL.

THE FIRST VOLUME.

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CONTENTS.

An Introductory Essay on the Masonic Literature of the eighteenth century. By the Editor.

Lect.

1. On the rise and progress of the Order. No date.
2. A Defence of Masonry. By the Rev. James Anderson, D.D., S.G.W. 1736. First published in the year 1730.
3. On the advantages enjoyed by the Fraternity. Delivered 1735, before a Grand Lodge at a Quarterly Communication. By Martin Clare, Esq., A.M., F.R.S., D.G.M. 1741.
4. On the connexion between Masonry and Religion. By the Rev. Charles Brockwell, A.M. Published 1749.
5. On the Social Virtues of Freemasonry. Delivered in the Lodge, No. 151, at Helston in Cornwall, by Isaac Head, Esq. 1752.
6. A search after Truth. Delivered at Gloucester, before the Lodge No. 95. 1752.
7. On Masonic Light, Truth, and Charity. By Thomas Dunckerley, Esq., P.G.M.,

Lect.

- and G. Sup. for fourteen counties. Delivered before the Lodges at Plymouth. 1757.
8. The Moveable Jewels illustrated by the aid of Moral Geometry. Anonymous.
9. On the Government of the Lodge. Delivered before the Brethren of St. George's Lodge, No. 315, Taunton. By John Whimash, Esq., W.M. 1765.
10. On the Design of Masonry. Delivered in the Union Lodge, Exeter, No. 370. By John Codrington Esq., D.P.G.M. 1770.
11. On the Masonic Duties. Delivered in St. Nicholas's Lodge, No. 378, Newcastle. By the Rev. R. Green, of Durham. 1776.
12. On Brotherly Love. Delivered at the Constitution of the Harmonic Lodge, No. 369, Dudley. By the Rev. John Hodgetts A.M. 1784.

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MASONIC PRINCIPLES. BY WILLIAM CALCOTT, P. M., 1769 AND CAPT. G. SMITH, PROV. G. M. FOR KENT, 1783.

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2. On Primitive Freemasonry. (Calcott).
3. The Sanctions of the Masonic Order explained. (Calcott).
4. The slanderers of Masonry reprehended. (Calcott).
5. On the Egyptian hieroglyphics. (Smith).
6. The symbols of Masonry explained, (Calcott).

Lect.

- 7 On the building of Masonic halls. (Calcott).
8. On the operative principles of Masonry. (Calcott).
9. Eulogium on Freemasonry. (Smith).
10. Reasons why ladies are excluded from our Lodges. (Smith).
11. On Masonic charity. (Smith).
12. Masonic precepts. (Anonymous).

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